

Gospel Review

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GOSPEL REVIEW



Vol. 1

DALLAS, TEXAS, JULY, 1903

No. 5

THE RELIGIOUS WORLD.

BY JESSE P. SEWELL.

Reformation Needed.

It was the purpose of the pioneers in our movement to restore to the modern church the faith and practice of the apostolic church, and they succeeded to a very great extent. Theoretically their success was well nigh perfect, and practically it was commendable. We have had occasion more than once to repel the insinuation that spirituality was neglected in the teaching of "the fathers," and in the churches which they founded and instructed. Our memory concerning these matters covers at least a half century, and we hesitate not to declare that both the teaching of the early preachers and the practice of the early churches were more godly and spiritual than those of recent time. As to preaching, it is only necessary to read the announcements of subjects in the daily papers to note the absence of indications of spiritual features; and all one has to do to see that the present-day church is full of worldliness and unspirituality, is to open one's eyes.

We can very well remember when churches took cognizance in the way of discipline of dancing, card-playing, profane swearing, betting, drunkenness, lewdness, quarreling among brethren and the like. But these sins revel in the modern church, and go unrebuked; and the preacher who dares to speak out on such questions takes his ministerial life in his hands, and is liable to forfeit it in a little while. Such preaching marks the preacher as a "back number," not "up to date," a "crank," a "scold," etc. It is no uncommon thing for people of doubtful reputation to "preside" at organs and sing in choirs, while those who participate in the dance and the card game through the week lead the saints in the "song service" on the Lord's day. Such things would

have shocked the spiritual sensibilities of our churches forty years ago, and would not have been tolerated. But they cause not the slightest ripple on the surface at the present time. Habitual drunkards have places—sometimes prominent ones—in the church, and no practical effort is made to either save the church from the drunkard, or the latter from his drunkenness. People known to be libertines hold their places in the church without even a protest, unless perhaps it is a feeble one from the pulpit in a general way. Scores of church members forsake the assembling of themselves together in the Lord's house on the Lord's day to patronize the demoralizing Sunday excursion and base ball.

In a word, the church and the world are so intimately blended with each other that it is difficult to discriminate between them except on Sunday; and even then the line is frequently so dim that it can scarcely be seen. What popular sin exists in the world that cannot be found in the church? What does the world tolerate that the church does not tolerate? Sometimes church members do things that worldly courts call them to account for, while their relation to the church remains undisturbed. The discipline that consists in reproving, rebuking, etc., has about disappeared, while withdrawing from the disorderly has taken its place among the antiquities. The law of Christ is laid aside and every man is a law unto himself, doing such things as the world, the flesh and the devil prompt the ungodly to do. Denying ungodliness and worldly lust is largely a thing of the past, and living soberly, righteously and godly depends upon personal interest or pleasure. Self-denial for Christ's sake would be a curiosity worthy of a place in the most sensational museum.

The loudest and most important call that is falling upon the dull ear of the church of to-day is a trumpet call to repentance and reformation.

Not till the church gets right before God and vindicates itself in the sight of men, will it be able to convert the world. It must put off the works of darkness and become clothed in the armor of light. It must give to man a practical demonstration that although it is in the world, it is not of the world. It must become a living epistle to be known and read of all men, that they may see that it is Christ's representative on earth, and that it is representing Him correctly and honorably. It must be translated out of a dead language into the living dialects of all nations and individuals. It must show itself to be the pillar and support of the truth. It must take up the function of being the light of the world and the salt of the earth. It must remove the bushel from over its light, that the light may shine round about to illuminate the pathway that leads to God and heaven. It must take itself out of the world by which it has been swallowed, put its beauteous garments on, and go forth in the name of the Lord and his Christ, to do battle for truth and righteousness.

What church will start the reformation that is so sorely needed? We are aware of the difficulties that are sure to attend efforts to reform a degenerate church. We do not know that such an effort has ever been successful to any considerable extent. Luther tried to reform the Catholic church, but failed, and his failure resulted in the formation of the Lutheran church. Wesley undertook to reform the Church of England, but no appreciable success crowned his effort; but the Methodist church sprang therefrom. The facts of history are not very encouraging to reformatory efforts. But in our judgment one of three things will have to come to pass in the near future: Either the existing church will have to reform or another people will be raised up to inaugurate a new movement upon the New Testament faith and morals, or universal disaster will ensue.

Which shall it be? Perhaps the first can be accomplished if every preacher in the land will turn himself into a John the Baptist and preach repentance from every pulpit in the church. They will have to act on the principle that actuated the Scotch preacher who preached on repentance three Sundays in succession, and when some of the brethren reminded him that he had done this, he said: "Have the people repented?" Upon being told that they had not, he replied: "I will preach repentance till the people repent."—Briney's Monthly.

I desire to call especial attention to, and ask a careful consideration of, the article given herewith, "Reformation Needed." Presenting the truth as it does, and coming from the source whence it comes, it should make a profound impression upon every reader.

That "the pioneers in our movement to restore to the modern church the faith and practice of the apostolic church" were successful "to a very great extent," there is no doubt. This success, which was really marvelous, continued to attend our efforts until men and women within our own ranks lost confidence in, or their love for the "faith and practice of the apostolic church," and began to borrow from the sectarian world about us and introduce into the churches of Christ various innovations upon this "faith and practice."

This looseness in discipline that our brother speaks of began with the introduction of these innovations and has grown with them.

Seeing the real condition of affairs, and appreciating the tendency and the final result, as does the author of this most excellent article, it seems that he would be unwilling to be identified with and give his influence to those who, according to his own observation, are so completely destroying the purpose of "the pioneers in our movement to restore * * * the faith and practice of the apostolic church."

There are a great host of people who believe, teach and practice as these pioneers believed, taught and practiced, and

their efforts to accomplish what these pioneers desired are being attended with great success. Our brother could add very materially to this success by giving to the work his ability, experience and influence.

The author of this article is an old man of great experience and close observation. From the beginning of such work, he has been a leader in the defense of many innovations upon the "faith and practice of the apostolic church" where such faith and practice had been practically restored. Certainly such a presentation of the condition of affairs in the churches of Christ where these innovations have been introduced, and such an exhortation as are presented in this article, should cause all who really love the faith and practice of the church, as it was established by the authority of our Lord, to determine to give up everything not contained in the faith once delivered to the saints, and stand where "the pioneers in our movement to restore to the modern church the faith and practice of the apostolic church" stood.

There is truly a great work to be done.

J. P. S.

"The Word of Reconciliation and Its Application by Christ's Ambassadors," by J. D. Floyd; price 75c. For sale by McQuiddy Printing Co., Nashville, Tenn., or the Author, Shelbyville, Tenn.

This is a new book on old subjects, but the matter is all presented in a splendid style, a style calculated to instruct, interest and entertain all classes of readers. Being as it is a book for the masses it should have an extensive sale. It is a good book to lend to your neighbor, after you have read it. Buy it, brethren, and use it in this way.

The church of Christ at Corsicana, Texas, recently closed an excellent meeting. F. W. Smith of Tennessee did the preaching. There were twenty-nine additions to the congregation—23 or 24 of them being baptisms. Bro. Smith is now at Bonham in a meeting.

In Wise County, Texas, there are nineteen churches of Christ. Two of these have added to the service and worship of the New Testament church, by introducing organs, etc., leaving seventeen that are satisfied with the faith and practice of the apostolic church. These seventeen engage Bro. R. F. Whitaker as their evangelist. He began working up this co-operation in January, 1903. Since then he has preached nearly every day. He has organized three congregations with an average of twenty members. He is supported by the congregations. They send their contributions directly to him and he reports to them once each month. The only trouble is that he cannot do the work that he is called on to do for want of time. More opportunities are found then he can take advantage of.

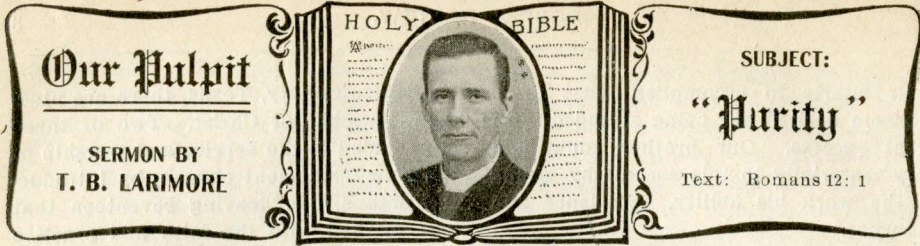
How many other preachers are doing similar work? Please send us your reports.

Who will be the next preacher to work up such a work? It's no trouble to do.

Which are the next churches that will get together for such work and call for an evangelist? This work saves souls.

Brethren G. Dallas, Robt. and Fred Smith recently held an interesting meeting of about one week at Mt. Vernon, Texas. Brother Robert works with this church all of his time. They have bought a nice tent and he and Bro. Fred will do mission work, directed and supported by the Mt. Vernon church. They have about six mission meetings arranged. How many churches that are doing absolutely nothing could easily do such a work as this. To such churches we might talk of the mercies of God and lessen their fear, but such would not be right. They know to do good and do it not. We do hope a great number of the hundreds of churches that should be actively engaged in such work may be aroused. We would be glad to hear from you when you begin. It encourages others.

Five thousand subscribers by January 1, 1904!



No. 2.

[Reported by Miss Emma Page.]

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1.

When we enter the fold of Christ, we tacitly agree to accept Jesus as our Shepherd; for he is the Shepherd of that fold. We thus and then and there accept him as our Savior, our elder Brother, our Advocate, our Mediator, our Captain, our Priest and our King, agreeing to trust him, rely upon him, follow him; hence, accepting him as our divine Exemplar, and solemnly agreeing to try to be like him—not to be like some human hero, adored by hero-worshippers, regardless of his impurity, cruelty and crime; but like Jesus, "the Prince of Peace," the immaculate Son of the living God. We sing and accept the sentiment of the song, "More like Jesus would I be," which is proper and right, if we really do long to be more like him; otherwise, we should not sing it or say it, of course. We should never sing, say or circulate falsehoods—never. A falsehood is no less a falsehood, because we sing it; as hugging is no less hugging, because it's "set to music."

A sweet little girl, playing with her baby brother, shocked, horrified and mortified, because he called her something she considered very bad, ran to tell her mother about it, thus carrying the case to the supreme court at once. She said, "O, Mamma, Virgil called me a . . ." The mother, very earnestly addressing the accused, said, "Did my baby say that ugly thing to his sister?" The little fellow didn't deny the charge. He was too honest, truthful, and sincere to do that. He simply said, "Well, mamma, I said it easy." He evidently thought that expla-

nation should satisfy the court and plaintiff, and secure a verdict of "Not guilty," which it did. So some of us seem to think singing a falsehood makes it truth; but, howsoever softly we say or sweetly we sing a falsehood, it is a falsehood still. If we really long to be like Jesus, we are like him, which all of us should rejoice to be. We are like him if we want to be. Are we like him? Let us see.

Suppose I should suggest that Jesus, when he lived among men on the earth, was just about as dissolute, wild and reckless, and had about as many bad, filthy, debasing, degrading, enervating, carnalizing, brutalizing habits, as the average man of the world to-day. You that are saint and you that are sinner; you that are in the church and you that are out of it; the good and the bad—all of you—would be shocked. You could have no more respect for me as a proclaimer of the truth, as a Christian, or as a man. You realize that it would be a sin and a shame and an outrage to say such a thing—that it would be a vile slander perpetrated upon a pure being. We have agreed to take Jesus as our great Exemplar, and to be consistent, we must try to be like him. As he was not as wild and reckless and dissolute, and had not as many bad habits, as the average man of the world, we ought not to be or have.

Suppose I should say Jesus was about as slack in his morals, had just about as bad habits and as many of them, as the average Christian of to-day. Nor saint nor sinner would approve that. There is not a man in all the land who could have any respect for me, after hearing me make such a declaration as that. Of course no Christian believes that Christ was no better than the average Christian

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of to-day; hence, as all Christians have agreed to try to be like him, and can be like, if they will, to be consistent, all who claim to be Christians should be better, purer, holier, more consecrated and more Christ-like than the average Christian is.

Suppose I should affirm that the Savior was just about on a par with the average preacher of our day—about as careless, unclean and worldly, had about as many bad habits, and as bad ones. No preacher would accept it. All would resent it as a vile slander against the Son of God. That being true, we that are preachers should average better than they do. We ought to be better, purer, cleaner, "more like Jesus" than we are.

Suppose I should preach the opinion that Jesus had just one unclean, debasing, degrading, carnalizing, brutalizing habit necessarily making him unfit to associate with pure, sweet women, innocent little children and clean men. You would consider that statement an outrage, and it would be. It would be a vile, shameful, sinful slander. Jesus, the immaculate Son of the living God, had no bad habits. We who claim to be Christians have covenanted to be "more like Jesus." Hence, if we have never formed any bad habits, we have no right to do so; and if we have such habits, it is our solemn duty to abandon them without delay.

Do you ask me if I have no bad habits? That is a different thing entirely. The husband was raving like a maniac, swearing they should never darken his door again, because his child and some other man's child had run away and got married; and the wife was trying to calm the troubled atmosphere—to still the storm-swept domestic sea. She said, "You ought not to be too hard on the children, honey. We ran away and got married, didn't we?" He said, "That's a different thing entirely." Just so, whether I have bad habits is a different thing entirely. If I have a hundred, that is no real reason why you should have one; for I am not your model. You have not promised to be like me. If you had, then, of course, so far as that pledge or promise was concerned, if I had ninety-nine bad habits, you would have a right to have

ninety-nine. You would have a perfect right to have as many bad habits as I, but no more.

All of us should seriously consider the question of duty and responsibility, of influence and destiny, and never forget that we have solemnly agreed to try to be like Jesus, to walk in his footsteps, to follow him. I have no right, nor has any other mortal who stands as a dying man in the presence of dying men, women and children, preaching godliness in the name of the Lord Jesus Christ, to have any habit that the purest, sweetest, cleanest Christian mother in all the earth can not consistently and conscientiously commend to her children, for whom she would not refuse to die. There is no exception to this—none.

A preacher is not necessarily better than other members of the body of Christ—than other Christians. If he imagines himself to be better than his brethren, because of the position he occupies—imagines he is a kind of connecting link between ordinary Christians and divinity—that is proof positive that he is not as good as those he regards as his inferiors. He is not necessarily better than other Christians; but it is his duty to be as good as he can be; and therefore, with very few exceptions, to be better than he is. He is regarded, and frequently followed, by the flock as a leader. He influences people by his life—by his manner, his example, his look, his language—for weal or for woe, for right or for wrong, for time and for eternity. His influence necessarily tends to perdition or salvation for those who are under his influence.

A gospel preacher is regarded as a representative of the church of Christ. He may be a misrepresentative, but he is regarded as a representative. He wields an influence that one out of the pulpit can not wield. So, unquestionably, any man who occupies the pulpit should be as nearly absolutely perfect as it is possible for him to be. He ought to be glad to hear any just, correct, charitable criticism upon his conduct, his habits, his look or language, calling attention to some imperfection, some wrong. If he is

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a true man, realizing the responsibility resting upon him, willing and anxious to do his whole duty, hence worthy of the position he occupies, he will appreciate and profit by the criticism, give up the wrong, cling to the right and try to live, every day and every hour, as God wills him to live.

A preacher has influence in every social circle, in every home, he enters, everywhere he goes, that he could not have if he were not a preacher; and he ought to realize the responsibility that necessarily rests upon him. A good Texas preacher told me, a few years ago, of an incident in his own life that illustrates this point. Before he obeyed the gospel, he became the slave of a habit that no Christian should contract, and that no preacher should practice. About the time he began to attract attention as an evangelist, he was the trusted guest of one of the best families in the town in which he was conducting a series of meetings—which, by the way, is the universal experience of evangelists. The conversation of two of the children of the family, on the gallery near his room, one morning, attracted his attention. The little girl was begging her brother to quit the very thing that was polluting the preacher and the premises he occupied—the thing the little boy and the preacher were both, at that moment, doing. The little fellow seemed to be very obstinate about it, and his sister said: "You'd better quit it. Papa'll find it out, if you don't. He said, 'Papa does it himself.' She said, 'I know he does; but he'll skin you alive if he catches you at it.'"

Isn't that a horrible thought? There was a sweet, pure, precious little girl, begging her brother, who was taking preliminary lessons in impurity from his own father, who was voluntarily responsible for the very existence of those children, to quit practicing a pernicious habit he had inherited and learned from his father; the little girl, in all the earnestness of her anxious, loving heart, saying, and meaning it: "He'll skin you alive if he catches you at it!" That man was regarded and respected as a prominent, representative member of the church of

Christ! That home was called and considered a Christian home. Yet that intelligent, earnest, sweet little girl shuddered at the very thought of her father's seeing her little brother practicing a habit the father himself practiced habitually, if not perpetually, in his own home and elsewhere!

One of the most mysterious of all mysteries to me is that any sane, civilized, sensible man, especially one who claims to be a Christian, will form or practice any habit he objects to his children's forming or practicing. If it is pernicious, he ought not to practice it; if it is pure and proper and right, he ought not to protest against his children's practicing it. Parents are responsible for, not only the existence, but, in a great degree at least, for the tastes and habits, inherited and acquired, of their children; hence, responsible for their character, their conduct and their destiny, for time and for eternity.

This being true, and it is true, parents should shudder at the very thought of influencing their children to become or be impure. All should know, remember, and never forget, that example is more potent than precept. Therefore, that any civilized, sensible man, especially one who claims to be a Christian, will form, practice or defend, any habit he objects to his children's forming or practicing is certainly very strange. Yet that man, claiming to be a Christian, recognized as a representative member of the church of Christ, habitually practiced a habit for the practicing of which his little daughter believed he would, to express it in her expressive phraseology, "skin alive" his own son!

The little girl carried her point, as little girls and larger ones, too, frequently do. Love for his sister and fear of his father finally caused the boy to yield. He did it very reluctantly, however, saying: "I'll quit it now; but if I live to be a man, I'll do it; I'll be a preacher, like Brother ..." mentioning the name of the preacher who was listening, "and then I'll do it. He does it."

The preacher said he quit that habit then and there, without a moment's hesi-

tation; and, though many years had come and gone since that day, had never practiced it again, and had never wanted to. There was, for a short time, an appetite, or demand of the flesh, for it, he said; but, realizing it to be the duty of every Christian to not permit the flesh to dominate the spirit, he had never really wanted to practice it, and, by the grace of God, he never would. He said he had never realized before as he realized then the responsibility resting upon him. He was admitted into the best homes in the land, and it was his solemn duty to not practice before any mother's children anything she could reasonably and righteously object to their practicing. His reasoning was right. His conclusion was correct. The results were proper; and they were pleasing to the pure, as such results always are.

It is a sin and a shame and an outrage for parents to practice before their children any habit they object to their children's practicing. This applies to the whole human race, but it applies especially to Christians. Parents are under obligation, if they believe the Bible, to become Christians as early as they can, if they are not already Christians. Then they are under obligation to live faithful Christian lives, and thus set a good example before their children. No man, especially no man claiming to be a Christian, has right or reason to be less careful, chaste or clean in heart, habit or language, than he commands, and tries to compel, his children to be.

No man has right or reason to be less chaste and pure and clean, in conduct, life, language, than he demands that his wife shall be. If so, why? Long ago the theory prevailed, and may prevail now among unclean men, that "Caesar may be a libertine, but Caesar's wife must be above suspicion." That theory was a disgrace then. It is a disgrace now. It was a disgrace to pagan Rome. It is a disgrace to the human race. Is woman so much stronger than man that so much more should be demanded of her? Whether this be true or otherwise, men—many of them—demand much more of women than they give in return, so far

as purity is concerned. Not all men. There are pure, chaste, clean, conscientious men, and there are women who are no better than they ought to be; but it is neither right nor reasonable that any man living a loose life should demand purity or perfection of his wife. Is woman, the mother of man, so degraded, so inferior to man, that she is not worthy of, or entitled to, as clean a companion as he?

In the days of my childhood, I greatly admired a brilliant politician who was very popular in East Tennessee then. He was a learned lawyer, a skillful statesman, a shrewd politician. I was shocked, horrified and mortified, though only a child, when I heard he found the girl he married, and who was still his faithful wife, in a bawdy house. She was an inmate of a house of ill-fame; he found her there and married her. He was certainly a great man; he seemed to be a good man, and I could not understand why he should marry a public prostitute, or how, having done so, he could love her, live with her and treat her as a good husband should treat a good wife, all of which he undoubtedly did.

As the years have come and gone, however, and I have grown older I have learned to think differently. That marriage was in strictest accordance with the eternal fitness of things. That man found his wife where his wife found her husband; and, as he patronized such places, where else should he go to find a wife? Would you want him to woo and win and wed your sweet child, and then break her heart by living as he would almost surely live? Of course not. Then, where would you have him go, to woo and win a wife?

As she found him where he found her, where and what is the difference? Indeed, she assumed a much greater risk than he. It was much more probable that she would reform and live a clean life than that he would do so; but, so far as I have right or reason to believe, they both lived right all the remnant of their days.

When, long years after that, I heard of a similar case in a beautiful Texas town where I spend much time in evangelistic

work, I was, neither shocked nor surprised. The two, who subsequently became one, found each other at the same place, engaged in the same business, and neither stooped in marrying the other. So, that case, as well as the other, was in strictest accordance with the eternal fitness of things.

When I was engaged in a series of meetings in another prosperous, pretty town, a few years ago, there appeared in one of the morning papers of the town an article, under glaring headlines, stating that, on the previous night, a young man, a representative of one of the fine old historic families of the State, had gone over to "Board Town"—the "Bad Lands" of the place—and married a prostitute there. The mother of the young man, the paper truthfully stated, was prostrated with grief, and it was thought she could not survive the shock.

I listened and learned, saying nothing, but sympathizing with all the distressed. I heard many expressions of sincerest sympathy for the young man, the family he had grieved and the hearts he had broken, but not the slightest symptom of anything like sympathy for the girl and the family she represented did I see or hear. Why? Many expressed sympathy for the young man, who had had such good opportunities, such bright prospects, and was so popular, and expressed hope that his people might be able to get him out of the trouble; but not a word of sympathy did I hear for the girl or her family. None seemed to think it possible for them to have trouble or be entitled to sympathy, or for the girl to need help. Why? She had stooped as much as he had; or, rather, there was no stooping about it. They met in the same house, got acquainted at the same place, and plighted their love vows under the same circumstances. It is true that he was born rich and she was born poor; but poverty is not a crime and wealth is not a virtue; nor is wealth a crime or poverty a virtue. It is also true that her ancestors were obscure, as well as poor; while his were prominent, popular and powerful, as well as rich; but—

"Those who on illustrious ancestors en-
large
Produce their debt, instead of their dis-
charge."

Is it not strange that such heartless, cruel discrimination is made—that the world and the church discriminate against the weak in favor of the strong? All over that town were people who would have welcomed that profligate, aristocratic rake to their homes, associated with him publicly and privately, talked to him kindly and felt sincereest sympathy for him—some of which things it was certainly their duty to do—who would not have spoken to the girl; but who would have almost considered themselves polluted by her presence, if they had passed her on the street. Why? It was perfectly proper and right to sympathize with the man. Why not with the girl? There is nothing in the record to show that the girl was not as good as the man she married. But the world has ever discriminated, and probably ever will discriminate, against the weak, in favor of the strong—frequently against the right, in favor of the wrong.

"When the roses of summer were bud-
ding and blooming,
And the yellow wheat bent 'neath its
burden of gold,
The prodigal son came—world-weary and
tattered—
To the home where his footsteps had
echoed of old.

"And they clung to his garments, with
tears and caresses,
Till the cup of his welcome ran over
with joy.
And the flowers of love and forgiveness
were woven
In a blossoming crown for the prodigal
boy.

"When the icicles hung from the eaves
and the branches,
And the winter winds moaned 'round
the dwellings of men,

Forsaken and homeless, the prodigal
daughter
Crept back to the home of her girl-
hood again.

"But they turned *her* away, in the storm
and the darkness,
To the icy-cold winds, with their chill,
piercing breath,
And the pitiless curses that followed her
footsteps
Were fierce as the tempest, and cruel
as death."

Christianity draws no such lines. God
wants all his children to be pure and
chaste and clean, that they may meet him
in peace and be "forever with the Lord;"
hence, He says to them: "Follow peace
with all men, and holiness, without which
no man shall see the Lord." Hebrews
12:14. So, then, He wishes us to bless
and be blessed, and therefore entreats
us to possess the spirit and practice the
principles of peace and purity. Thus,
and **only** thus,, can we bless and be
blessed—be happy and make others hap-
py—as God would have us be and do. If
the church would purify itself, **beginning
with the pulpit**—repent, reform, and be
clean—the pulpit would be a power irre-
sistible; the church, an army invincible.

Men—some men—even in high places,
in ecclesiastical circles, not only practice,
but publicly and privately defend impure,
unclean habits. A few months ago, the
question of the union of two great eccle-
siastical bodies was before those bodies
for serious consideration. They had dif-
fered, disputed and divided over the
slavery question; but that question hav-
ing been settled in blood and tears, and
politics thus eliminated, it was thought
that a union might be effected—"a con-
summation devoutly to be wished." A
learned, influential bishop, however, a
man of national reputation, through the
official organ of his party, seriously pro-
tested against the union. The reason—
the only reason I remember—he rendered
for opposing the union was and is that
many of the preachers in the branch
or party to which he belongs—the bishop

himself included—practice a certain per-
nicious, filthy habit, whereas, the preach-
ers on the other side of the line are op-
posed to that habit and are not permitted
to practice it; and, if the union should
be effected, the preachers of his party
would be compelled to be clean! For this
reason, he opposed the proposed union,
and his protest was published in Nash-
ville and sent forth, to be read by saints
and sinners, the clean and the unclean,
all over the land! United, those two re-
ligious parties would be a mighty power;
but, if united, preachers practicing a
filthy habit would have to abandon it "and
be clean." Therefore, that great and
learned bishop opposed the important
union!

There is higher authority than human
ecclesiastical authority. God's authority,
authority divine, ranks all human author-
ity; and God demands that Christians try
to be like Christ. All Christians should
be clean. There is not a Christian be-
neath the stars who has right or reason
to practice any bad habit; hence, all
Christians who have bad habits should
abandon them without delay. The idea
that the slaves of bad habits cannot live
without serving such masters is a satanic
delusion and snare. An educated man of
towering intellect, who once wielded a
wonderful influence in the world, is serv-
ing a life sentence in a penitentiary, as a
result of bad habits, with others whom
bad habits have sent there, as such habits
have wrecked and ruined millions. He
had been the slave of strong drink, as
well as other bad habits, so long that he
verily believed he could not live without
it.

He was allowed to stop at the last
grog-shop he passed on his way to the
penitentiary and "fill up on bad whisky."
Of course it was **bad** whisky, for there is
no other sort. He went into the peniten-
tiary drunk, but has never been under the
influence of "strong drink" since. I saw
him not long ago, and he seemed to be in
perfect health. So far as the curse of
"strong drink" is concerned, it is a bless-
ing to him to be where he is. I am sin-
cerely sorry for him, and would make

him temporally and eternally happy if I could; but he has demonstrated that a slave to "strong drink" can live without even tasting that that has wrecked and ruined him and many millions more—that has cruelly cursed the human race from the days of Noah until now.

This shows that man can quit the habit of drinking whisky. But this has been demonstrated so frequently that it is not necessary to argue the case. If Christians have habits that necessarily tend to influence others to do wrong, they sin against others, as well as themselves, every day and every hour they practice them. Do you say it is hard, after having been a slave of bad habits for years, to give them up? That is true; but Christians should do their duty, however hard it may be. "Thou, therefore, endure hardness, as a good soldier of Jesus Christ." 2 Timothy 2:3. It was hard for Abraham to take his only child of promise away from the home he brightened, travel with him three days, climb with him to the summit of Mt. Moriah, lay him upon the altar, and lift the glittering blade over the heaving bosom of that dearly beloved boy, with the determination to sheathe it in his loving, throbbing, trusting heart, and burn his body to ashes there; but God required him to go far enough to suffer all the agony of that terrible tragedy before He stayed the stroke and saved the boy.

It was not an easy thing for Jesus, the eternal Word divine, divine as God himself, the constant companion, counselor and bosom friend of the Lord Almighty throughout eternal ages, to leave heaven, where angels and archangels could do nothing more appropriate than cast their crowns before him and rejoice to call him Holy, while blazing stars were but as glittering dust beneath, above and around him; to give up the wealth of the universe and come to earth, to be cradled in a manger, where beasts of the stall were fed; to live in this world of sin and sorrow and suffering for one-third of a century; to be called a drunkard, a glutton, a blasphemer, a disturber of the peace; to be accused of treason; to allow his ene-

mies to wrest judgment from him, drag him to Calvary, nail him to the cross and curse him as he died, while the very material universe quivered and quaked around him. This was not easy; but God's own Son did it. Then he slept in the solemn silence of a borrowed tomb three days and three nights, and rose a triumphant conqueror, "the Sun of Righteousness, with healing in his wings," to flood the world with light divine and lift our souls through grace to glory, and make us happy forever.

We who claim to be Christians, who have accepted, as our example, the immaculate Son of the living God, and who sing, "More like Jesus would I be," should never form, practice or defend any bad habit; but should be clean, body, soul and spirit. We should abandon any habit we have that prevents our being pure, chaste, clean, conscientious, consistent Christians, however hard it may be to do so. "Wherefore, seeing we also are compassed about by so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:1, 2.

Jesus made this wonderful sacrifice and endured all his privations and suffering for the redemption of man. His joy was the joy of saving souls. He came to the earth, suffered, bled and died, that we might be saved through the gospel, "the power of God unto salvation." If responsible souls out of Christ hear the gospel, believe the gospel, honestly and earnestly repent of their sins, confess with the mouth that they do believe, with all the heart, that Jesus Christ is the Son of God, be buried with him by baptism into death, in the name of the Lord Jesus Christ, into the solemn name of Father, Son and Holy Spirit, and be raised up to walk in newness of life, all their sins shall be washed away in the blood of the Lamb. Then, if they will live as Christians:

ought to live, the "Father of Mercies" will grant them the sweetest joys earth can give and all the bliss of heaven forever.

Whensoever and wheresoever the gospel is preached, people should be taught that when they obey it and thus become members of the church, the family of God, the spiritual body of Christ, they surrender unconditionally to him. They then and there covenant with the Lord Almighty to be clean. Every man, woman or child who comes to Christ should come with a willingness to say—

"Here, Lord, I give myself to thee—
'Tis all that I can do."

Those who thus come, promise to try to be more like Jesus, submissive to his holy will, pure, chaste, clean. Being true to this promise, therefore true to all the principles of justice, purity, righteousness and right, prepares us to live, therefore prepares us to die; prepares us for earth, therefore prepares us for heaven; prepares us for time, therefore prepares us for eternity.

May the Lord bless us all in being faithful to duty's demands; hence, bless those who are, in any sense, subjects of the gospel call, in coming to Jesus without delay. Loved ones are waiting and watching to welcome you, fervently praying for you, and longing to see you come. The Lord says, "Come." "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

During the recent meeting at Cumby, Texas, the Methodist church challenged the church of Christ for a public discussion of their differences. The challenge was accepted. Dr. E. W. Alderson was selected to represent the Methodist, and Bro. Joe S. Warlick was selected to represent the church of Christ. The time for the discussion has not yet been arranged, but it is desired to arrange it in the fall—after the rush of protracted meeting work.

Bro. Jesse P. Sewell recently held a meeting with the little congregation of disciples at Commerce. These brethren had their meeting house taken away from them about one year ago, because they refused to introduce into their worship innovations upon the worship and service of the New Testament church. They did not let this blot them out, but, while they are only few in number and are poor, they have by sacrifice, and some assistance from others, bought a nice lot and built a little house that will be comfortable and convenient when finished. They are really unable to finish it at present.

Brethren and sisters, who can spare some money would do well to send a contribution to Dr. S. W. Brown, Commerce, Texas, to help in this work. They have an aggressive, digressive congregation with a well paid "pastor" doing their best to break them down in their efforts and unless they are helped rather liberally real soon the work must suffer severely. Let us see if the brethren and sisters who read this will not respond at once. If so these people will put a good young preacher to work, give him a home and a living for all his time.

Bro. E. A. Bedichek of Bardwell, Tex., was in our office recently. He came to Dallas as the representative of the churches of Christ in Hill and Ellis counties for the purpose of purchasing a large tent which they will use in mission work in these counties. Bro. Bedichek will do the preaching. He is loyal to the truth and a young man of ability.

What these churches are doing many others could do. Why not have a co-operation of the several churches in every one or two counties in the land in such work?

I am anxious to have reports of all such work. Will not all preachers and churches thus engaged please send in a full report. You have no idea how glad Christians at other places are to hear of your work and the good you are doing.

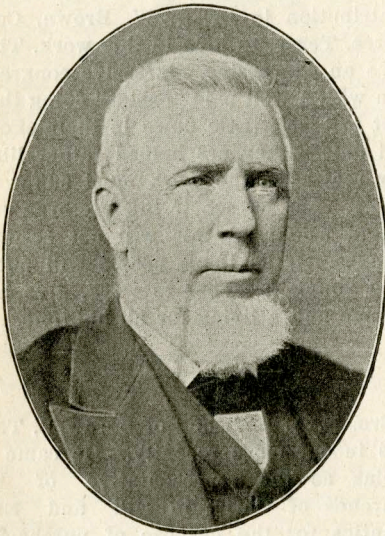


Contributed Articles



THE WORD OF GOD, AND THAT ONLY, MUST BE THE GUIDE OF ALL THAT WOULD BE SAVED.

This has long been the claim of many of the religious people of this world. But, unfortunately, only a few of them have fully practiced upon it, and only a very few that do now. The great trouble is that the majority of religious people express their views and opinions about re-



BRO. E. G. SEWELL.

ligion, in their own words, and not in language found in the word of God, and then practice on these views and opinions, instead of practicing just what the word of God says. And yet many of them still claim, and loudly claim, that the word of God, and that only, is their guide. In all such cases the claim is a false one, so far as their lives are concerned. It is a singular fact that nearly all the creeds and confessions of faith in the land make the full admission that the word of God is the only infallible rule of faith and practice, and yet these same people that make this

claim go right along and practice on their fallible human creeds, instead of being guided by the infallible word of God. Thus they show that they love what they admit to be a fallible rule more than they love the infallible one. This is a sad commentary on humanity, that they love the wisdom of man more than the wisdom of God. There are also very many that disclaim any written creed but the word of God and yet they practice on their own opinions, their own inventions and innovations upon the word of God as rigidly as others practice their written creed and confessions of faith. This is just the same thing as if their opinions and innovations upon the word of God were written down as creeds, and adopted by them. These are liberties that God does not allow to his people, and never did, in any age. Even the Son of God himself did not speak his own words, and did not practice upon things of his own invention, choice or preference, as men do in these days. He said, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak." (John 12:49, 50.) This expression covers the whole personal ministry of the Son of God; for he was almost at the close of his public ministry when he said these things. He therefore did not go about telling the people what he thought, but all the while was speaking his Father's words to those who heard him. Every word that he uttered was along this line. And this is just what the inspired man, Moses, foretold in regard to Jesus. He said to the Jews, or rather God said through him: "I will raise them up a prophet from among their brethren, like unto thee, and will put my words into his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my

words which he shall speak in my name, I will require it of him." (Deut. 18:18, 19.) It was therefore God's divine arrangement to put his words into the mouth of his Son, and that he should utter them. And as Jesus, the Son of God himself, was required to simply give utterance to the words of his Father, how much more important that uninspired men in their teaching should simply speak the word of God as it is written. There never was one single clash between the teaching of Jesus and the will of his Father; for he only spoke his Father's word, and there could therefore be no difference. And the same thing is true to-day with all preachers that speak as the oracles of God speak. No man will ever come in conflict with the will of God that preaches the word of God; but, on the other hand, every man is in conflict with the will of God that preaches the words and opinions of men, instead of the word of God. Jesus said again: "For he whom God hath sent speaketh the words of God; for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hands." (John 3:34, 35.) This passage is too clear to need comment. And it is not only true that Jesus spake his words, but it is equally true that he always did his Father's will, and not his own. He said: "For I came down from heaven, not to do mine own will, but the will of him that sent me; (John 6:38) the Father hath not left me alone, for I do always those things that please him." (John 8:29). These passages show how it was that there was such full and perfect harmony between Jesus and his Father. He always spake and did his Father's will. And if men would speak and do God's will as Jesus did, there would be the same sort of harmony between them and God. And the apostles were required, in their preaching, to simply give utterance to the words of the Holy Spirit. They had no New Testament to go by then; hence they were to yield entirely to the guidance of the Holy Spirit. Jesus said: "But when they deliver you up, take no thought how, or what

ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. 10:19, 20.) Hence the apostles were not allowed to speak by their wisdom, or what they might think best, but to simply allow the Spirit of God to do the speaking through their tongues. And the apostles implicitly obeyed these instructions. They tarried at Jerusalem as commanded, until they were endued with power from on high. And when the day of Pentecost came and the Holy Spirit was poured out upon the apostles from heaven, "They were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4.) So the apostles were required to speak only the utterances of the Spirit of God. And with equal authority all preachers and teachers of the Christian religion are now required to speak the word of God as given by the Spirit of God, as on record in the New Testament. And if all would do this, divisions would cease, and all believers in Jesus would be one, and the world would soon believe that the Father had sent his Son to save them. "If any man speak, let him speak as the oracles of God." (1 Peter 4:11.) This requirement is world wide, and is binding on every man that would be a teacher of the religion of Jesus. And this same principle was as binding in the Old Testament as it is in the New. The word of God was to be the only standard of faith and practice to the Jewish people, and was the only divine guide they had, or could obtain. God said to them, through Moses: "And thou shalt return and obey the voice of the Lord, and do all his commandments which I commanded thee this day. And the Lord thy God will make thee plenteous in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for good; for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which

are written in this holy book of the law, and if thou return unto the Lord thy God with all thine heart, and with all thy soul." (Deut. 30:8-10.) In this passage Moses especially emphasizes to the Jewish people the importance of heeding the commandments and statutes that were written in the law. The things written in the law were to be the full boundary line of their responsibility. The life and prosperity of those people depended altogether upon their obeying the word of the Lord as written in the law of Moses. Hence the word of God as recorded in the book of the law was to be their only rule of faith and practice. If they failed to obey the word of God, no matter what else they did, they were rejected. And it turned out that the great calamities that befell the Jewish people from time to time, were because they failed to do the things that were written in their law, And the apostle Paul puts the whole matter of the kingdom of Christ upon precisely the same principle. He said, in regard to the righteousness of faith, the gospel plan of salvation, they were not to say who shall ascend into heaven to bring Christ down from above: "But what saith it? the word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart God hath raised him from the dead, thou shalt be saved." (Rom. 10:8, 9.) This passage shows very plainly that the word of the Lord preached by the apostles would bring salvation to all that would embrace it. It also shows that nothing but the word of the Lord as preached by the apostles can save. People cannot by prayers or otherwise call Christ down to save them now, and are not to try to do so. But the word of the Lord as preached by the Holy Spirit through the apostles, and put to record in the New Testament, will not only bring people into the church, and thus make themselves Christians, but will save them in heaven at last, if they will be faithful to the word to the end of life. So the full responsibility of people now is bounded by the word of God as written

in the New Testament. And no one needs be uneasy about anything beyond this. The Old Testament helps us to a fuller and clearer understanding of the New; but the New contains the law of God to us. And it is rebellion for people to make any changes upon the divine standard. And so it was in the Jewish covenant. Moses said: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God, which I command you." (Deut. 4:2.) Whenever the Jewish people added to, or in any wise changed the words of the law, this hindered them from obeying the word of God, and as Jesus put it, they made the word of God of none effect, by their traditions, the changes they made on it. And this is the awful ruin of making changes upon the word of God; it destroys the force of God's word and leads men away from it. Hence Paul says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.) Woe be therefore to the man that brings about any changes upon the divine guide which the Holy Spirit has given us in the New Testament. The anathema is already fixed upon all such. For when these changes are made, the people follow the changes, instead of following the word of God; and thus they, and those that made the changes, only end in ruin. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18, 19.) This passage shows how awful will be the doom of every man who dares to in any way make changes upon the word of God. Thus we reach the inevitable conclusion that the word of God alone can guide us safely through this life and into the heavenly home at last.

E. G. SEWELL.

SPEAKING AS THE SPIRIT GIVES UTTERANCE.

When the Son of God was ready to return to the Father, he promised his disciples that he would send the Holy Spirit to guide them into all the truth. In the following passages, we have a clear record of the promise, with the reasons why such guidance would be needed: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." John 16:7.) "When he, the Spirit of Truth, is come, he shall guide you into all the truth; for he shall

to your remembrance all that I said unto you," John 14:26.

According to these passages, the following facts, among others, are clearly affirmed by the Holy Spirit:

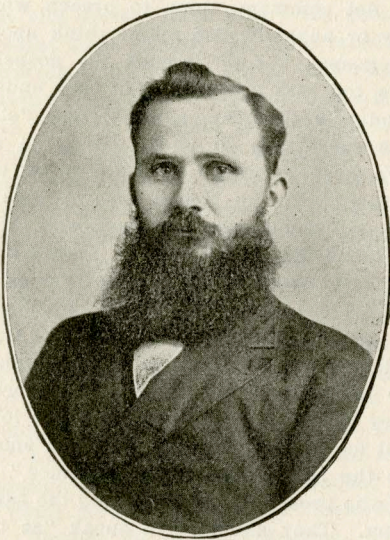
(1). He was not to speak from himself; that is, he was not to deliver a message emanating from himself. (2). Whatsoever he should hear from the Father would constitute his message to the apostles. (3). He would bring to their remembrance all that Christ had said unto them. (4). He would so guide them in their utterances that they would say nothing but the truth. (5). He would guide them into all the truth.

Hence, when the divine promise was fulfilled, we find that the apostles, true to the solemn restrictions placed around them, "began to speak with other tongues as the Spirit gave them utterance," Acts 2:4.

I wish now, in the light of these facts and considerations, to invite attention to the solemn and imperative obligation resting upon all the children of God to-day precisely as it did upon the inspired apostles, to speak as the Spirit gives them utterance. By this I do not mean that the children of God are directly inspired and guided by the Holy Spirit to-day as the apostles were in New Testament times; but I do mean that they are, nevertheless, to speak yet to-day only "as the Spirit gives them utterance." This will abundantly appear as the investigation proceeds.

For the sake of order, let us observe:

1. **The divine restrictions placed about those who were directly inspired.** Those who spoke by direct inspiration were positively forbidden to take any thought as to what they should say. This meant that the apostle must deliver the message which God put in his mouth, and not his own message. Let us hear the solemn injunction: "And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit," Mark 13:11. "Settle it therefore in your hearts, not to meditate beforehand how to answer: for



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not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you," verses 13-15. "Behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high," Luke 24:49. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring

I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or gainsay," Luke 21: 14, 15. (See Matt. 10:19, 20). Thus, they were assured that God would give them what to say, and they were solemnly required to say that and nothing more.

From this it follows that every thought delivered by inspired men was a thought of God, and not of man. Man was simply the medium or mouthpiece through which the divine thought was spoken to men. Hence, every doctrine preached was a doctrine of God; every commandment that men made were called upon to obey was a commandment of God; and churches which sprang up under such preaching were churches of God. There was no place whatever for human opinion. Even inspired men were not allowed to speak in the capacity of religious teachers, except as "the Spirit gave them utterance." This was the divine safeguard against all departures from the divine order. On the matter of man's thoughts and ways, God freely delivered himself through the prophet Isaiah: "My thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," Isa. 55:8, 9. There was absolutely no place for man's thoughts and ways in preaching the gospel or in the management of God's affairs in primitive times, except to concentrate all his thoughts and energies in following the Lord's thoughts and energies in following the Lord's thoughts and ways. It is a noteworthy fact, too, that inspired men were scrupulously guided by this principle in all their preaching and practice. They always gave what God said on a subject, and not what they thought. On one occasion, the Jews said to Paul: "We desire to hear of thee what thou thinkest, for as concerning this sect it is known to us that everywhere it is spoken against," Acts 28:22; but, instead of giving them what he thought, he promptly gave them what God said. (See verses 23 to 28.)

We may now observe:

rect inspiration, precisely the same restrictions are placed around those who speak by indirect inspiration.

Paul said to Timothy: "I charge thee in the sight of God, and of Jesus Christ, who shall judge the living and the dead, and by his appearing and his kingdom, preach the word," 2 Tim. 4:1, 2. He did not say: "Preach what you think about the word;" nor did he tell him to preach what anybody else might think about the word; but, "Preach the word." The directions were simple and left no room for misunderstanding. When Jesus commissioned the apostles to go forth and preach, he explicitly commanded them to "preach the gospel," Mark 16:15. He did not command them to preach what they or anybody else might think about the gospel, but to "preach the gospel." This, too, was precisely what they understood him to mean, as Paul and Peter both specifically directed: "Even as we have been approved of God to be entrusted with the gospel, so we speak; not as pleasing men, but God, who proveth our hearts," 1 Thes. 2:4. "If any man speaketh, speaking as it were oracles of God," 1 Pet. 4:11. An oracle is a word. The oracles of God are the words of God, and men who speak on religious subjects are commanded to speak God's words. They should give neither more nor less. Just as on Pentecost the apostles spoke "as the Spirit gave them utterance," so all who preach to-day should do the same thing. They should still speak "as the Spirit gives them utterance." It does not give them utterance directly now as it did then, but its words are on record in the Bible, and all who will, can now speak "as the Spirit gives them utterance" as truly as did the apostles on Pentecost. Moreover, it is as true of those who speak by indirect inspiration, that they are not to think out what they shall say, in the sense of giving their own thoughts as it was of those who spoke then by direct inspiration. Preachers of the present day should give all their thought to what the Spirit has placed on record, and then be scrupulously careful, when opening their mouths on religious subjects, to give what the Spirit says. If it be a subject

on which the Spirit says nothing, they should say nothing. Preachers and all religious teachers should speak strictly "as the Spirit gives them utterance." When sinners ask what they must do to be saved, or saints wish to know how to worship God and work in his kingdom, we should not tell them what we think. They do not need our thoughts. They need God's thoughts, and we should therefore give them what God says. Why should any religious teacher waste time in giving his opinion, or the opinion of any other uninspired man? Why not promptly tell inquiring saints and sinners what God says, and let that end the matter? If they be persons who do not know who the Savior is, we should at once preach unto them Jesus. "And Philip opened his mouth and * * * preached unto him Jesus," Acts 8:35. We should acquaint such persons with the mission, character, life, death, burial and resurrection of the Son of God, with his gracious offer of salvation to men, and the simple terms on which it is offered. We should give them the exact words of God on all points where instruction is needed, carefully avoiding any admixture of our own opinions. Observing this rule, we would be compelled to tell inquiring sinners: "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16:31. "He that believeth and is baptized shall be saved," Mark 16:16. "Except ye repent, ye shall all in like manner perish," Luke 13:3. "That repentance and remission of sins should be preached in his name unto all the nations," Luke 24:47. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins," Acts 2:38. "Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on His name," Acts 22:16. They should understand that "faith apart from works is dead," Jas. 2:26. "Of the rulers many believed on Him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue; for they loved the glory that is of men more than the glory that is of God," Jno. 12:42, 43. "They then that received his word were baptized: and there were add-

ed unto them in that day about three thousand souls," Acts 2:41. "When they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women," Acts 8:12. "And Crispus, the ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians hearing, believed, and were baptized," Acts 18:8. "And having been made perfect, He became unto all them that obey Him the author of eternal salvation," Heb. 5:9.

When saints ask how they are to worship and serve God, let the same rule be followed. Let them be told to meet on the first day of the week "to break bread," Acts 20:7, and otherwise engage in the worship of God. They should read God's word (Col. 4:16; 1 Thess. 5:27; I Tim. 4:13); pray (Acts 3:1; I Thess. 5:17; I Tim. 2:8); join in mutual exhortation (I Tim. 4:13; Heb. 3:13); sing the praises of God (Matt. 26:30) Eph. 5:19; Col. 3:16, and contribute of their means to aid the poor and spread the gospel (Acts 2:42; I Cor. 16:1, 2; Phil. 4:15, 16.)

Finally, following this rule, each Christian will be taught that a church is the divinely established society from which, and through which, the word of God is to go forth to others. Thus, we find it specifically set forth in the New Testament. "From you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything," I Thess. 1:8. This is a specific declaration that the church at Thessalonica was the institution from which the word of God went forth to other regions. It is not necessary to argue the question. It is a simple statement of fact by the pen of inspiration, and all who are satisfied with the word of God, unmodified by human wisdom, will have no difficulty in understanding the matter. It is useless to argue the question with any other.

May the Lord help us to speak as the Spirit gives us utterance.

M. C. KURFEES.

Louisville, Ky.

In Defense of the Truth

*"Heaven and earth shall pass away, but my words shall never pass away."
"Howbeit when the Son of Man cometh, shall he find faith on the earth."—Jesus.*



BY ROBT. H. BOLL.

DIVERS AND STRANGE DOCTRINES.

At the bottom of much practical infidelity is the "mystical interpretation of the Bible," which is usually the boldest sort of humbug. Emanuel Swedenborg thought he had an "inner light"—a revelation of God's revelation, as it were, by which he could pierce through the "mere outward meaning of Bible words, and find wonderful things hidden behind them. With him the Bible was a puzzle, an enigma, a symbol, the profound meaning of which no man could unravel, unless he had a special enlightening from on high. The rest of the people very foolishly were thinking the Bible meant what it said; but the enlightened (?) soul of Swedenborg looked pityingly upon their ignorance, while he proceeded to mystify the plainest teaching, and fetch out of the fog allegory after allegory, and "spiritual" meanings, and uncouth prophecies, and strange doctrines, things which eye had not seen nor ear heard nor had entered into the heart of man; which indeed never stood in the Bible, but which he managed to rescue from the dark, deep recesses of its "inner meaning," and unfold before a wondering world—very much like your conjurer produces from his vest-pocket several miles of ribbon, two cracker-boxes, a family of live rabbits, a drove of birds, and delicately lifts an elephant out of a gentleman's hat. A great conjuror was Swedenborg! And he is not the only one. The trick is comparatively easy—any fanatical man or woman can with a little ingenuity concoct figurative, "spiritual," and deeply allegorical significance from a plain sentence in Christ's teaching, with the invariable conclusion that Christ meant something very different from what he said.

That system of Bible interpretation has the advantage, too, of giving full scope to the imagination of man. For

if the Bible does not mean what its words would imply, it may mean almost anything we can think or dream of, and whatsoever we would prefer it should mean. It would, of course, end in hopeless confusion if every man were allowed thus to exercise his imagination on the Bible: the result could be none other but that there would be as many wonderful interpretations as there are Bible readers. In the nature of things, as in the case of wireless telegraphy, that privilege must be monopolized by some one party (or at most by a very few parties) lest the messages interfere. So among the millions of Catholics there is no one that can ultimately and certainly tell what the Bible means except the Pope: he "interprets," and the cardinals, bishops, and priests after him. But the common fellow must stick to his last and plow, and must not undertake to find out for himself what the mysterious Book means. Mrs. White fixes it for the Adventists; Mrs. Baker Eddy for her sect of "Christian Scientists." The last named lady's "Key to the Scriptures," will let you into all sorts of underground passages and holes and caves of sacred writ, of which caves the very existence had for 1900 ignorant years not even been suspected, and in which you may behold every kind of bat-winged infidel superstition fluttering. They call that "Esoteric Christianity." But Christ said, "In secret have I done nothing;" and to his apostles, "Teach all nations. . . . all things whatsoever I have commanded you." Now either the apostles did not teach the esoteric part; or else none of the poor bumpkins understood really what Christ proffered to them; or else (and that must be it) the above quoted words of Christ meant something very different to what they indicate—something very mysterious, which only Mrs. Baker Eddy understands. The great difficulty of it all is that in any case the

word of God was made void, and the promise made of none effect.

Recently in a railway car, a lady, after measuring me up with her eye, undertook to convert me to "Christian Science." She talked very glibly about mind and matter, and realism and idealism, and pantheism (though she did not call it that) and she fairly played with the ponderous problems which the giant minds of old philosophers could not so much as raise from the earth, and tossed them like rubber-balls. She explained how God was everything, and vice versa; and how there was neither devil nor hell; and all men were sons of God and had a piece of the Almighty—the Universal Mind—within them, and.....I interrupted. "Why," I said, "do you not let your teaching stand as simply a system of philosophy or mental science? Why do you mix up the name of Christianity with it?"

"Because it is the very highest form of Christianity," she said indignantly.

"But suppose it contradicts the Bible?" I objected.

"It doesn't. It is in exact harmony with it."

"Beg your pardon—did you say all men were children and part of God, and none would or could be damned?"

"Indeed so. We are all component parts of the Great Intelligence."

Then I produced a Testament. "Here Jesus spoke to the Jews, saying, 'Ye are of your father the devil;' and 'if God were your father ye would love me.'" (Jno. 8:42, 44.) Again he said, "He that believeth not shall be damned." You say there are no "two opposing forces" in the world. Christ said, "Turn them from darkness unto light, and from the power of Satan unto God" (Acts 26:18). Every word of this is contrary to what you have been telling me all this while."

"Ah, but you don't understand that."

"I just know what it says."

"Yes, but you can't interpret it. When it is properly interpreted it harmonizes beautifully with the doctrine of Christian Science."

"If it does not mean what it says, who can interpret it?" I asked.

"Mrs. Baker Eddy can. Did you ever read her book, *The Key to Science and the Scriptures*?"

"But how do you know Mrs. Eddy can interpret it? And if Christ didn't mean what he said, how do you know Mrs. Eddy can give you the true meaning?"

"She is enlightened."

"How do you know?"

"Well I just know it—I can feel it."

So that was the "firm foundation" of her belief!

"Suppose," I said, "I should purposely get up the absurdest doctrine I could think of, and try to palm it off on humanity—couldn't I do it on exactly that principle? Couldn't I make the people believe I am 'enlightened,' and the Bible does not mean what it says, and I alone know how to interpret it? and wouldn't that be the easiest way to get 'around' the Bible, and to deceive them? Couldn't I bring in just anything on that plan?"

And I set about to convert her, and warned her to stay by God's word and not let the will-o-the-wisps lead her astray. Which disgusted her very much—more especially when I told her there was quite a danger of herself going to hell; the mention of which old-fashioned, barbarous doctrine ended the interview for the time.

I have trespassed on the reader's patience with a personal experience. But I trust it will be found to some purpose: there is a lesson in it. This mystical interpretation of God's plainest statements and commands is one of the most insidious forms of infidelity. It is one of the manifestations of the "Man of Sin" (2 Thess. 2:7-10) that comes in lawlessness and lying wonders and signs, and all the deceit of unrighteous-

ness in them that perish because they have not received the love of the truth that they might be saved. But let us speak as the oracles of God, and faithfully, like Jesus himself, teach and preach the word, which is our lamp and guide (John 12:49, 50).

But how to interpret the Bible wherein it needs interpreting; how to recognize and deal with figurative and symbolical speech will (by request) be discussed, in a future issue.

POTTER BIBLE COLLEGE.

BY J. N. ARMSTRONG.

The Work.—The faculty of this school is thoroughly disgusted with the rapid courses of most schools. It believes the great number of graduates sent forth from these schools a curse to the graduates and to the country. All wise thinking fathers and mothers are compelled to regret the rapidity with which their children are carried over the courses of our public and high schools. It is impossible for the children to grasp the subjects over which they pass in the time allotted to them. Hence the child is compelled by his teachers to cultivate the "habit of half-way doing things" which is a curse to him. Every child should be taught, yea, he should be compelled from his "ab's," to do everything well. The Potter Bible College faculty believe that there is more education in thoroughly mastering one lesson than in a dozen lessons half prepared. So the very "watch word" of this school is "thoroughness."

In languages (English, German, Latin, French, Hebrew and Greek) our work is exceptionally thorough. It is the ambition of the college to be second in its work to no school of like grade in America.

Its Rates.—For eighty-six dollars a young man can purchase a scholarship of Potter Bible College for a whole session (nine months). This pays his

board, lodging, fuel, lights and tuition. A young lady's expenses are ninety-five dollars per session. These sums also entitle them to the instruction of elocution and oratory, penmanship and bookkeeping and sight-singing. Where is the school that offers so much for so little money? There is no excuse for ignorance.

Watch these columns for more about this school.

Our offer of the Gospel Review for twelve months for 50 cents was only made for June and is now withdrawn. The Review is worth one dollar a year. And it is really worth that. Others besides the editors think so. One brother in writing about it says, "I am very sorry that your deemed it best to cut the price of the 'Review' to fifty cents during this month, as it is worth the regular price to any one who delights and loves to read nice, clean, pure and holy thoughts such as are published in the Review."

Do your neighbor the favor of inducing him to subscribe for the Review at one dollar a year.

Bro. F. W. Smith's meeting with the church of Christ at Denton resulted in the strengthening of the church in the most holy faith, the thorough arousing of the enemies of the truth as it is in Christ, and thirty-six additions to the congregation. This church has since the meeting begun work on their new meeting house, the old one having become too small to accommodate their increased audiences.

Bro. Foy E. Wallace has been laboring with this church as evangelist for more than a year and has done a most excellent work. He will be there indefinitely.

There is no power, no virtue, no saving efficacy in faith alone, i. e., by itself. The efficacy, the power and the virtue are in Christ.

We must have 5000 subscribers by January 1, 1904.

From the Pioneer Battle Field



*"Where the Bible speaks we speak;
Where it is silent we are silent."*



A RESTORATION OF THE ANCIENT ORDER OF THINGS.

No. III.

BY ALEXANDER CAMPBELL.

"Holy Father—now I do not pray for those only, but for those also who shall believe on me through their word, that they all may be one—that the world may believe that you have sent me." The testimony of the apostles, the Saviour makes the grand means of the enlargement and consolidation of his empire. He prays that they who believe on him through his testimony may be united. And their union he desires, that the world may believe that he was sent by God, and acted under the authority, and according to the will of God and Father of all. The word of the Apostles, the unity of those who believe it, and the conviction of the world are here inseparably associated. All terminate in the conviction of the world. As the Father so loved the world that he gave his only begotten Son; as the Son so loved the world as to become a propitiation for its sins, and as the Spirit came to convince the world of sin, of righteousness and judgment, the conviction of the world is an object of the dearest magnitude in the estimation of the Heavens. All the attributes of Deity require that this grand object be achieved in a certain way, or not at all. That way or plan the Saviour has unfolded in his address from earth to heaven. We must all confess, however reluctant at first, that, in the government of the world, there are certain ways to certain ends, and if not accomplished in this way they are not accomplished at all. The fact is apparent, and most obvious, whether we understand, or can understand the reason of it. As well might Israel have dispossessed the Canaanites in any other way he might have devised, as we attempt to carry any point against the established order of heaven. Israel failed in his own way;

in God's way he was successful. We have failed in our own way to convince the world, but in God's way we would be victorious. Wisdom and benevolence combined constitute his plan, and although his ways may appear weak or incomprehensible, they are, in their moral grandeur of wisdom and benevolence, as much higher than ours, as the heavens are higher than the earth.

For anything we know, it was in the bounds of possibilities for the Saviour to have founded his kingdom without apostles or their word; but we are assured, from the fact of their having been employed, that his wisdom and benevolence required, in reference to things on earth, and things in heaven, that they should be employed. If, then, as is evident, there is a certain way in which Christianity can pervade the world, and if the unity of the disciples is an essential constituent of his way, how grievous the schisms, how mischievous the divisions among them! While they are contending about their orthodox and their heterodoxisms, they are hardening the hearts of the unbelievers at home, and shutting the door of faith against the nations abroad. While the Saviour, in the prospect of all the sorrows that were about to environ him, in the greatest of his philanthropy, forgetful and regardless of them all, was pouring out his fervent desires for the oneness of his followers, many who call themselves his disciples are fomenting new divisions, or strenuously engaged in keeping up the old ones. They in fact prefer their paltry notions, their abstract devices, their petty shibboleths to the conversion of the world. Yes, as one of the regenerate divines said, some time since, he would as soon communicate with thieves and robbers, as with those who disputed his notions about eternal generations, or eternal procession, or some metaphysical nonsense; so, many in appearance, would rather that the world should continue in pagan darkness for a thousand years,

than that they should give up a dogmatic confession, without a life giving truth in it. From the Roman pontiff down to a licensed beneficiary, each high priest and Levite labors to build up the shibboleths of a party. With every one of them, his cause, that brings him a morsel of bread, is the cause of God. Colleges are founded, acts of incorporation prayed for sincerely as the Saviour prayed for the union of Christians in order to the conversion of the world, theological schools erected, and a thousand contributions levied for keeping up parties and rewarding their leaders.

I have no idea of seeing, nor one wish to see, the sects unite in one grand army. This would be too dangerous to our liberties and laws. For this the Saviour did not pray. It is only the disciples of Christ dispersed among them, that reason and benevolence would call out of them. Let them unite who love the Lord, and then we shall soon see the hireling priesthood and their wordly establishments prostrate in the dust.

But creeds of human contrivance keep up these establishments, nay, they are declared by some sects to be their very constitution. These create, and foster, and mature that state of things which operates against the letter and spirit of the Saviour's prayer. The disciples cannot be united while these are recognized; and while these are not one, the world cannot be converted. So far from being the bond of union, or the means of uniting the saints, they are the bones of controversy, the seeds of discord, the cause as well as the effect of division. As reasonably might we expect the articles of confederation that league the "Holy Alliance" to be the constitution of a republic, as that the Westminster or any other creed should become the means of uniting Christians. It may for a time hold together a worldly establishment, and be of the same service as an act of incorporation to a Presbyterian congregation, which enables it to make the unwilling willing to pay their stipends, but by and by it becomes a scorpion even among themselves.

But the constitution of the kingdom of the Saviour is the New Testament, and this alone is adapted to the existence of his kingdom in the world. To restore the ancient order of things this must be recognized as the only constitution of this kingdom. And in receiving citizens they must be received into the kingdom, just as they were received by the apostles into it, when they were employed in setting it up. And here let us ask, How did they receive them? Did they propose any articles of religious opinions? Did they propose any inferential principles, or require the acknowledgment of any dogmas whatever? Not one. The acknowledgment of the king's supremacy in one proposition expressive of a fact, and not an opinion, and a promise of allegiance expressed in the act of naturalization, were every item requisite to all the privileges of citizenship. As this is a fundamental point, we shall be more particular in detail.

When any person desired admission into the kingdom, he was only asked what he thought of the king. "Do you believe in your heart that Jesus of Nazareth is the Messiah, the Lord of all," was the whole amount of the apostolic requirement. If the candidate for admission replied in the affirmative—if he declared his hearty conviction of the fact—no other interrogation was proposed. They took him on his solemn declaration of this belief, whether Jew or Gentile, without a single demur. He was forthwith naturalized, and formally declared to be a citizen of the kingdom of the Messiah. In the act of naturalization which was then performed by means of water, he abjured or renounced spiritual allegiance to any other prince, potentate, pontiff, or prophet, than Jesus the Lord. He was then treated by the citizens as a fellow citizen of the saints, and invited to the religious festivals of the brotherhood. And whether he went to Rome, Antioch, or Ephesus, he was received and treated by all the subjects of the Great King as a brother and fellow citizen. If he ever exhibited any instances of disloyalty, he was affection-

ately reprimanded; but if he was guilty of treason against the king, he was simply excluded from the kingdom. But we are now speaking of the constitutional admission of citizens into the kingdom of Jesus Christ, and not of anything subsequent thereto. The declaration of the belief of one fact, expressed in our plain proposition, and the one act of naturalization, constituted a free citizen of this kingdom. Such was the ancient order of things, as all must confess. Why, then, should we adopt a new plan, of our own devising, which, too, is as irrational as unconstitutional.

Let me here ask the only people in our land who seem to understand the constitution of our kingdom and the laws of our King in these respects. Why do you, my Baptist brethren, in receiving applications into the kingdom, ask them so many questions about matters and things which the apostles never dreamed of, before you will permit them to be naturalized? Although you do not, like some others, present a book for their acknowledgment, you do that which is quite as unauthorized and as unconstitutional.

Your application is importuned in the presence of a congregation who sits as jurors upon his case, to tell how, and why, and wherefore, he is moved to seek for admission into the kingdom. He is not to tell "what the Lord has done for his soul, what he felt, and how he was awakened, and how he now feels," etc., etc. After he has told his "experiences," some of the jurors interrogate him for their own satisfaction; and, among other abstract metaphysics, he is asked such questions as the following:

"Did you not feel as though you deserved to be sent to hell for your sins? Did you not see that God would be just in excluding you from his presence forever? Did you not view sin as an infinite evil? Do you now take delight in the things that were once irksome to you?" etc., etc. If his responses coincide with the experience and views of his examiners, his experience is pronounced genuine. He not unfrequently tells of something like Paul's visions and revela-

tions, which give a sort of variety to his accounts, which, with some, greatly prove the genuineness of his conversion. Now what is all this worth? His profession is not that which the apostles required; and the only question is, whether the apostolic order or this is wiser, happier, and safer. When the eunuch said, "Here is water, what does hinder me to be baptized?" Philip said, "If you believe with all your heart, you may." He replied, "I believe that Jesus is the Son of God." Philip then accompanied him into the water, and immersed him. None of your questions were propounded—no congregation was assembled to judge of his experience. Philip, as all of his contemporaries did, took him on his word. Now I think, brethren, that you cannot say that I assume too much when I declare my conviction that the apostolic method was better than yours. You object that person's saying that he believes what the eunuch believed does not afford you sufficient evidence to disciple him. Well, we shall hear you. But let me ask, If he heartily believed what the eunuch believed, is he not worthy of baptism? "Yes," I hear you respond. Now for his saying he believes. What have you but his saying that he feels or felt what he described as his experience? You take his word in that case when accompanied by manifest sincerity, why not, then, take his word in this case when accompanied by manifest sincerity? Yes, but say you, any person can learn to say that he believed what the eunuch believed. Admitted. What then? Cannot any person who has heard others catechised or examined for his experience, learn too to describe what he never felt? So far the cases are perfectly equal. The same assurance is given in both cases. You take the application on his own testimony—so did they. We both depend upon his word, and we grant he may deceive us, and you know he has often deceived you. But we could easily show, were it our intention, that you are more liable to be deceived, than we. But we leave this, and ask for no more than what is abundantly evident, that the apostolic plan affords the same assurance

as yours. We have the word of the applicant, and you have no more. These considerations show that the apostolic plan is the wiser and the safer. It is more honorable to the truth too. It fixes the attention of all upon the magnitude of the gospel faith—upon the magnitude of the fact confessed. It exalts it in the apprehension of all as the most grand, sublime, and all-powerful fact. It makes it to the disciple, in his views, what the Saviour is in all the counsels of God—the Alpha and the Omega. It shows its comprehensive and its fundamental import, which in fact transcends every other consideration. Moreover, the disciple thus baptized is baptized into the faith, but in the modern plan he is baptized into his own experience. It is them most honorable to the saving truth.

When your applicant appears before your assembly, say of one hundred disciples, and has satisfied them all, they lift up their hands or otherwise express their approbation of his experience, and their consent to his naturalization. Now admit that his professions were sincere, that he felt all that he described, still he may not be a disciple in truth. He may, indeed, have been in doubts himself whether his experience were genuine. But in your judgment he has some confidence, or he would not sincerely appear before you. He has, then, in your decision, the concurrence of one hundred persons approving his experience as genuine. This emboldens him. He now feels himself somewhat assured that he is a true convert, for a hundred converts have approbated his experience and stamped it as genuine as their own. He may be deceived. And you must admit it, or else contend that all such approbated ones, who speak what they have felt, are genuine disciples. I argue that there is, on your plan, a possibility of deceiving or of confirming an applicant in self-deception. On the apostolic plan no such possibility exists. For admitting in this case, as in the former, that he sincerely believes what he professes, then he is a true disciple. And they who receive him on this ground, only express their approbation of the faith he has

professed. They assure him by their concurrence, that believing what he professes, he is a disciple. This, then, fixes his attention upon the truth professed. In the one case the faith he has professed is only attested by the brethren, as a paramount importance, which it may not be in fact; and in attesting which, there is a possibility of deceiving, whether his profession be sincere or feigned.

But, says one, you may soon get many applicants in this way. Stop, my friend, I fear not so many. You will, if you interrogate the people, find many to say they believe what the eunuch believed, but you cannot persuade them to do as the eunuch did. They will confess with their mouth this truth, but they do not wish to be naturalized or to put themselves under the constitution of the Great King. Their not moving in obedience proves the truth does not move them. But when any person asks what the eunuch asked, he, ipso facto, shews that his faith has moved him, and this authorized Philip to comply with his desires, and should induce us to go and do likewise. When the ancient order of things is restored, neither more nor less will be demanded of any applicant for admission into the kingdom, than was asked by Philip. And every man who solicits admission in this way—who solemnly declares that, upon the testimony and authority of the holy apostles and prophets, he believes that Jesus is the Messiah, the Son of the living God, should forthwith be baptized without respect to any questions or dogmas derived either from written creeds or church covenants. But I have wandered far from my investigation of the merits of the arguments in favor of creeds—so far that I cannot approach them until my next.

Bro. Joe S. Warlick recently held a good meeting at Cumby, Texas. There is a good small congregation at Cumby. During the meeting three people were baptized and quite a number were re-consecrated to the Lord and his service.

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Editorial



THE CHURCH, ITS IMPORTANCE.

BY JOE S. WARLICK.

The idea now common in the religious world, with reference to the importance of the church, is, that 'tis of very little use to either God or man. God does not need it in saving people from their sins. It is thought that he does this by a direct work of grace in the heart, and that the sinner is saved outside and independent of the church altogether; that one may live the Christian life, die happy, and go home to heaven from the world, just the same as from the church. If this be true, then the church at most is but a small matter; of really no use to man. And why it is that religious people, who think and talk this way, will all work so hard in the interest of their respective churches, I confess I cannot understand.

They all say that no church is necessary to the salvation of any one; that all must become Christians before entering any church at all.

It seems to me, that with this view of the question, all the means and time

spent in building up churches in the interest of parties to antagonize each other, is not only not productive of any good, but is actually wrong and sinful; for such a course serves only to keep Christians divided, who would otherwise be united, seeing that all are Christians only before being separated into the various sects, parties, or denominations; all standing with open doors and striving in every way possible to see who may be able to capture the greatest number. Such methods, and such a procedure, is directly opposed to the sentiment of the Savior's prayer in John 17:20-31, "Neither pray I for these alone; but for them also which shall believe on me through their word. That they all may be one, as thou Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

If all are Christians before entering any church, then without the churches they are just what our Savior prayed that his people should be; and any influence or interest calculated to divide them is sinful. This is precisely what the churches are doing all over the land, by which they show themselves as not having the spirit of Christ, and are therefore none of his. See Rom. 8:9, "Now if any man have not the spirit of Christ, he is none of his." Yea, it is also true that they actually bring themselves under the displeasure of God. See Prov. 6:19, In speaking of the things that God hates, the wise man says among others, He hates "the one who sows discord among brethren." God hates those who cause division among brethren. The denominational churches do this, therefore God hates the denominational churches.

After all, what do the scriptures teach in regard to the importance of the church of Christ—that church we read about in the Bible? Remember our inquiry is not after any one of the denominations, nor of all of them together, but only about the church of the New Testament. In the first sixteen verses of the twentieth chapter of Matthew (space forbids giving quotation) our Lord likens his kingdom or church to a certain householder's

vineyard. He mentions certain things which he says is true of both. One of these is that all the labor done and all the blessings and promises offered were all on the inside of the Vineyard, not on the outside. This includes the penny given as a reward in the end of the day. Christ says his kingdom is just like this. He therefore places all the blessings of salvation, including eternal life as the final reward, which shall be received in the end of this life. (Rom. 2:7, 1st Tim. 6:19.) All on the inside of his kingdom or church.

In Matt. 7:24-25 we read: "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock: And the rains descended and the floods came and beat upon that house; and it fell not; for it was founded upon a rock." In this scripture, the Savior says, that the wise man who is of course the one that shall be blessed and saved in the end, is the man who by hearing and doing what God says, builds on the rock. But what, and where is the rock that we may build on it? It is the foundation laid by Paul at Corinth, "According to the grace of God, which is given unto me as a wise master-builder, I have laid the foundation, and another buildeth thereon; but let every man take heed how he buildeth thereon: For other foundation can no man lay, than that is laid which is Jesus Christ." The church of Christ is itself built on this rock. Matt. 16:18, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it." From these scriptures we collate the following facts and conclusion: first, in order to be saved we must build on the rock, which shows we must be on the rock, otherwise we could not build on it. Now since the church was built on the rock, we must be in the church to be on the rock. But we must build on the rock to be saved, therefore we must be in the church, if we would be classed among those whom the Savior calls wise, and who shall be saved at last.

In 1st John 1:7 we are told that "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." In Acts 20:28, it is said that the church of God was purchased with Christ's blood. And in John 19:34 we find that Christ shed all the blood that he had. The last that came was water. Now if it took every particle of Christ's blood to purchase salvation for the church, there is none of it left with which to purchase the salvation of those who are without. This being true—and it is true—then to be saved outside of Christ's church would be salvation without the blood of Christ. But Paul, in Heb. 9:22, informs us, that without the blood, there is no remission: So, however great may be our surprise, and though it may oppose the sentiment of our religious training, which we have received by tradition, it is nevertheless a fact, that to be saved by the blood of Christ, we must come into his church, which is his body. Eph. 1:22-23, where his blood may be found which cleanseth from all sin.

Paul in Col. 1:13 says, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Here we are told that there are just two kingdoms. One, Satan's kingdom, called the power of darkness, and the other, Christ's kingdom, or kingdom of God's dear Son. Even in the absence of scriptural proof in its favor, the unbiased thinker would see at once that the blessings of Christ's kingdom belong of course to the members of the kingdom. The idea that many in the kingdom of Satan are Christians and sustain the same relation to God respecting salvation, as do those of his own kingdom, would appear to him as entirely out of the question and very foolish; yet this is just what the religious world teaches to-day. There is nothing analogous to it in all history or among the people of any nation. And the above language of the inspired apostle teaches directly the opposite. Here we are told that upon being delivered from the power of darkness, we are translated into

Christ's kingdom, in who (when thus translated of course) we have redemption through his blood, even the forgiveness of sins. His kingdom is his church. It is therefore certain that in order to be redeemed by the blood of Christ and have the forgiveness of sins, we must be in his kingdom or church.

Finally, the members of the church are represented as having been married to Christ. 2 Cor. 11:2. "I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." The church being the bride, the Lamb's wife shows us who are to be preferred by the bridegroom when he comes.

Reader, if you would be of the bride, who shall march down the river of the water of life, as a virgin, pure and simple, hand in hand with the blessed Lamb, and walk with him forevermore, then leave the power of darkness, Satan's kingdom; believe the gospel of Christ; earnestly and honestly repent of your sins; be baptized into the solemn names of Father, Son and Holy Spirit, being in this way born of water and of the Spirit you enter the kingdom of God, where you have redemption through Christ's blood, even the forgiveness of sins, and if in this kingdom you live the faithful Christian's life, you shall have the brightest joys that earth can give, and all the bliss of heaven forever.

PITHY PARAGRAPHS.

BY JOE S. WARLICK.

Christ Saves, Is it not a fact, says
Not the Church. one, that Christ is the
Savior? If so, how can
it be true that remission of sins is in
the church? Those who offer this objec-
tion say, that Christ will save none until
they become believers. They think that
Christ has the right to say when he will
save the sinner, but that he has no

right to say where he will save him.
Why not allow Christ to say that the
sinner must **get out of Satan's kingdom,**
and come into his kingdom or church, for
salvation from sin, as well as to permit
him to ordain that he must be a believer
to be saved. Now our Savior makes this
claim for himself. He is not partial
enough to save some sinners in Satan's
kingdom and leave others unsaved.

✽

Why Contend. But why be conten-
tious about this mat-
ter? Suppose after God had told Noah
to build an ark for the saving of his
house, one of his sons had contended
with Noah about the necessity of enter-
ing the ark to be saved from death by
the flood; saying, that if God is to be
my Savior, then I must stay out of the
ark and trust alone in his power; for if
I should go into the ark and be saved
from death in so doing, 'twould be ark
salvation. Do you say that the ark was
God's ordained means for saving Noah
and his family? I answer just so, and
so is the church Christ's ordained means
for saving sinners from sin.

✽

How Did Says one, "Oh, I do
You Come? not think, nor can I
believe, that when we
meet God at the judgment we shall be
asked whether we came through the
church." No, I presume not; neither
did God ask Noah, nor any member of
Noah's family, whether he or she came
over the flood in the ark. God knew that
the ark was Noah's chance for salvation,
and Noah knew that he had taken the
chance. Neither God nor Noah thought
of anything else. So it will be at the
judgment. Those who shall be on God's
right hand will have come up through
much tribulation, who have washed their
robes and made them white in the blood
of the Lamb. This means that they are
members of that institution which Christ
purchased with his own blood. This is
the church of God. See Acts 20:28.

**Baptism the
Objection.**

There is really but one reason why objections against the truth, in regard to the importance of the church, are urged, and that is, since most all churches in this country teach that persons must be baptized in order to enter the church; the religious teachers see at once that when they admit that remission of sins is in the church, they virtually acknowledge that baptism is necessary to obtain that remission: Being as it is, necessary to membership in the church. Strange indeed, that men will deny and stoutly oppose the plain sayings of Christ himself, and also of his inspired apostles. Did not our Savior say: "He that believeth and is baptized shall be saved." Mark 16:16; and does not Peter, 1st Peter 3:21, say, that baptism saves? Let results be as they may, these passages being true, baptism to the sinner is a condition of pardon. This baptism brings one into the church of Christ, which is necessary to his safety.

**How were
Abraham and
Moses Saved?**

Another very prominent objection to the truth, on the church's importance, is sympathy offered in vain for Abraham, Moses, and other old Testament worthies? They say that since the church was not established until the day of Pentecost, mentioned in Acts 2, all the saints who lived prior to that time could not have been members of it, and hence must have been lost. They forget that a "change in the priesthood makes necessary a change in the law." Heb. 7:12. And that we, having a new priesthood, have a new law, that we are not under the same law that obtained in those days. For instance, they enjoyed the remission of sins offered to them upon the condition of the sacrificing of animal life. We do not have to offer the blood of beasts as a condition of pardon; so if we are not pardoned like they were, they were not pardoned like we are. This is true upon the principle that a good rule works both ways. They obtained the blessing,

however, by doing what God commanded then as conditions of reaching the blessing. And we obtain the blessing of salvation by doing what God commands now, as conditions of obtaining this salvation. These conditions, when obeyed, will bring us into the church of Jesus Christ.

**How About
Infants?**

Well now, says some one, the infants will not be saved, for they are not in the church. Neither can they be brought in by divine authority. And who said the infants were lost? or even liable to be lost. The doctrine of infant damnation was never dreamed of until "hereditary total depravity" was preached and believed. But had it occurred to you, that those who present this complaint against the truth, condemn themselves out of their own mouths? They say that faith is necessary to salvation; but the infant cannot believe, and must therefore be lost for the want of faith which it cannot exercise. But do they answer that God has provided for the infant salvation without requiring any faith upon its part? Then I ask: Could he not as easily provide for its salvation without its having to become a member of his church? But all of this is vain speculation. The infant was never lost, and hence needs no deliverance, or salvation, for it has never been in any danger, moral or religious, from which to be delivered. The infant is safe without faith, baptism, church membership or anything we may do for it. Let the infants alone; God will care for them.

**Christians
Outside of Any
Church.**

We frequently hear the expression, "he or she was a good Christian, but was never a member of any church." This is a very unscriptural expression. In speaking of God's giving the name Christian to his people, Isaiah prophesied that the name should be given to God's servants, who dwell in his house. Isa. 56:5, God's house is his church, says Paul in 1 Tim. 3:15,

and in Acts 11:26, where the name was given, we find this even so, "And it came to pass that a whole year they assembled themselves with the church, and taught much people, and the disciples were called Christians first in Antioch." Observe that the apostles assembled with the church, which was composed of the disciples in Antioch; and the disciples were all members of the church, and hence only members of the church were called Christians, and only church members have any right to wear the name. Let no man call himself a Christian who is not in the church or kingdom of Jesus Christ.

HOMILETIC PARAGRAPHS.

BY R. H. BOLL.

ARE YOU A GRUMBLER? Grumblers are a pest, and accomplish nothing in the church or the world. In fact the grumbling habit shows a lack of balance, and of faith and courage; indicates a perverseness of heart, sourness of spirit, inefficiency and shiftlessness and folly. To be sure it is easier to grumble at circumstances than to remedy them; and men would rather fuss at some one else for a mishap than acknowledge that himself is (at least partly) to blame for it, on the principle on which one will swear at his horse when the wagon runs against a stump. Some one said that "the man who has a grievance is of no account"—and it's almost that way. Adverse circumstances ought either be removed with vim and bright energy, or borne with faith and patience of hope: either of which attitudes requires more character than grumbling.

✽

GRUMBLING IS DISTASTEFUL TO GOD. If we "make it our aim whether at home or absent to be well-pleasing unto him" (2 Cor. 5:9) we must abandon the grumbling spirit. "Do all things without murmurings and questionings," writes Paul, "that ye may become blame-

less and harmless, children of God without rebuke in the midst of a crooked and perverse generation, among whom ye shine as lights in the world." One of the great sins that God held against Israel who fell in the wilderness, was their endless, rebellious murmuring—murmuring when they got hungry; murmuring when they were thirsty; murmuring for flesh when God had given them bread from heaven to eat; murmuring when a difficulty or an enemy appeared; murmuring when God bade them go over to possess the land of promise—until they embittered the life of their noble-hearted leader, and angered God so that he swore in his wrath they should not enter into his rest. And drawing a lesson from their experience, Paul admonishes the Christians: "Neither murmur ye as some of them also murmured, and perished by the destroyer." (1 Cor. 10:10.)

✽

AND IT IS STRANGE. They had just seen God's mighty work of deliverance: how Egypt was plagued, how the Red Sea opened before them, how Pharaoh's host perished behind them; and God bare them up as on eagle's wings and saved them with a high hand. But grumblers have neither appreciation nor gratitude. Moses taught them a song of joy and thankfulness and praise; and they sang, "Thou in thy loving kindness hast led the people that thou hast redeemed: thou hast guided them in thy strength to thy holy habitation. . . . Thou wilt bring them in and plant them in the mountain of thine inheritance." (Exod. 15:13, 17.) But they sang it only in parrot-fashion; or else they quickly forgot what God had done for them and what he had promised. The bondage was past, the great dangers over; and, lo! the first little inconvenience sets them a-murmuring again. (Exod. 15:24.) They seemed to have no faith, no remembrance of God's love and power. Like dogs they sought to obtain by howling and growling, what as children they might have trustfully asked for. And they murmured over such trifles! A right-minded poet wrote—

"Some murmur when their sky is clear
And wholly bright to view
If but one speck of dark appear
On their great heaven of blue.
And some with thankful love are filled
If but one ray of light,
One gleam of God's good mercy gild
The darkness of their night."

Tell me now which of the two loves
and hopes and trusts And with which
is God better pleased? And which as
more peace and happiness? But that de-
graded generation of grumblers fell mis-
erably in the wilderness; which is writ-
ten for our example and learning:
"wherefore let him that thinketh he
standeth take heed lest he fall." (1
Cor. 10:5, 6, 12.)



WHEN PEOPLE FRET AND FUME
they show their impotence, their faith-
lessness, their lovelessness. A strong
man does not fret and murmur. Nor
even a Christian who, though weak,
knows he has power with God; for he
believes that God, all-wise and loving,
worketh for him that waiteth for him,
and will do far abundantly above that
his child is able to ask or think. It
is ridiculous for a people to sing: "He
will bring us in and plant us in the
mountain of his inheritance;" and then
murmur the next day. It is absurd for
a man to say, "The Lord is my Shep-
herd;" or "We know that all things work
together for good to them that love
God," and then rage or complain at God's
providence and ways. Go, serve God to-
day. Stand in his strength and do; and
then rest in the arms of Him who has
numbered the hairs of your head.

"The world is wide in time and tide,
And God is Guide—don't hurry
That man is blest who does his best
And leaves the rest—don't worry."



DON'T MURMUR against your breth-
ren either, for in so doing you murmur
against Christ. Inasmuch as you do it
unto one of these little ones, you do it

unto me. "Take heed to yourselves; if
thy brother sin, rebuke him; and if he
sin against thee seven times in the day,
and seven times again unto thee, say-
ing, I repent; thou shalt forgive him."
Luke 17:3, 4. And if he does not re-
pent, deal with him as Christ tells you
(Matt. 18:15-17). And all murmuring
and whispering and back-biting is super-
fluous and wrong. Why should you bear
sin because of him? (Levit. 19:17.) But
woe to "the chronic kickers," for they
shall not stand in the congregation of
the righteous, and their names shall be
blotted from the book of life. Let us
remember above all things that he who
trusts in God must accept the bright and
dark in thankful submission, for God
knows best.

Bro. J. H. Lawson's work in Oklahoma
is accomplishing much good. A number
of congregations have been established.
In a recent letter he tells me that the
contributions are not at present meeting
the expenses of the work. He is not
complaining. But this should not be. I
do not believe it would be if the breth-
ren thoroughly understood the situation.
I hope he will receive a number of lib-
eral contributions at once. He has two
young men helping him and he is doing
a fine work for the salvation of souls.

J. P. S.

* * *

The South Texas mission, conducted
by L. R. Sewell, according to a letter
from C. W. Sewell of Corpus Christi,
Texas, is doing well. One church estab-
lished recently, with more calls for
preaching than the missionary can do.
Bro. C. W. Sewell is now actively en-
gaged in the work. They have a good
tent paid for. But the contributions are
less than \$40 a month. Bro. C. W. Sew-
ell takes nothing for himself—but this
is small for a man to travel on and sup-
port a family and pay the expenses of
mission work. Let us make it larger.
The three brothers, W. A., L. R. and
C. W. Sewell will be engaged in one
meeting together some time during the
summer.

J. P. S.



JESSE P. SEWELL.

TO YOUR ACCOUNT.

Not that I seek for the gift; but I seek for the fruit that increath to your account. Phil. 4. 17.

REPORT FOR FIRST QUARTER, 1903.

J. M. McCaleb.

From church, Griersville, Ont., 10; Mrs. M. E. D., Sylvana, Tex., 1; church, Horse Cave, Ky., 8; Mrs. L. C. G., Ennis, Tex., 5; church, Edwina, O. (for mission-school), 10; by Christian Leader, 14; North Salem ch., Ind., 8:65; Mrs. A. McA., Fayetteville, Tenn., 50 cets; J. McG., Sydney, Australia, 6.82; Bible College church, Bowling Green, Ky., 22.50; Mrs. Y., 1, L. M., 50 cts, Mrs. S. J. B., 50 cents, Bowling Green; church, Hazelrigg, Ind., 5.70! Mrs. A. E. T., Manitoba, 5; Miss T. G., 5; church, Granville, Tenn., 5; by Wm. J. Bishop, 6; Dr. J. S. W., Nashville, Tenn., 5; Nashville Bible School 5; church, Woodsfield, O., (for the school) 15; services as English teacher, 136.50. Amount for the quarter, \$259.67.

Have received and forwarded for the Koishikawa mission-school, conducted by Bro. and Sister Bishop, from Portland ave. church, Louisville, Ky., \$15; for Bro. Fujimori, ch. Horse Cave, Ky., \$2; church Hazelrigg, Ind., \$5.70; D. B. T., Youngstown, O., \$5—\$12.70.

WM. J. BISHOP.

We received the following gifts during March, April and May, 1903:

Through Jesses P. Sewell, for persons whose names I have not yet received\$140 30
 For Miss Miller 8 50
 For Fujimori 2 50
 For McCaleb 11 00
 By J. D. Elliott, Paris, Texas, for
 Moores Spring Ch., Mar. Apr. May 8 45
 Mrs. E. L. Elliott 3 00
 Self 4 05
 By E. A. Elam, for ch. Carmen,
 Man. 22 00
 Church, Paris, Texas 10 00

By J. M. McCaleb, for church,
 Portland ave., Louisville, Ky.
 (for school) 15 00
 Church, Ballinger, Texas 2 50
 Church, S. College st. Nashville,
 Tenn. 21 00
 By O. Fujimori 2 50
 Mrs. D. G. Colsoi, Middlesboro,
 Ky. 1 00
 By Gospel Advocate, for following
 friends, \$28.90:
 Mrs. Irene Vance 75
 M. D. Smith 2 00
 J. A. Houston 1 00
 W. C. Christopher 50
 Church, Milburn, Ky. 5 00
 Miss Jessie Seitz 1 00
 R. J. Clark 1 00
 P. H. Harlan 5 00
 Dr. Albert Seitz 1 00
 A Sister, Soldwater, Miss. 1 75
 Mrs. M. A. Matthews 1 00
 Church, Line St. Nashville, Tenn. 5 90
 Mrs. Turney 2 00
 Mrs. Sallie Holman for Fujimore 1 00
 E. Snodgrass, cash 4 50

Total, 3 months\$282 70

Expended.

Evangelist's support, Feb. Mar... 11 00
 Teacher's salary, Feb. Mar. Apr. 12 00
 Mission-school indicental ex-
 penses 1 94
 Black-board for school 1 20
 Rent, chapel and school land, 3
 months 11 90
 Miss Yoshie, from Feb. 14, Mar.
 April 12 00
 Rent on home land, Jan. to Apr. 12 00
 Taxes, half-year 1 50
 Digging well in our yard 27 00
 Painting our house 25 00
 Repairing roof of our house 12 50
 Papering room 5 00
 Printing paper 4 10
 Postage 12 50
 To Miss Miller 8 50
 To McCaleb 11 00
 To Fujimori 3 00
 Total\$155 54

Submission to Gospel Review

This leaves a balance of \$33.50 for evangelist, \$11 for Miss Yoshie, and a deficit of 15 cents in mission-school account. It will be noticed that this leaves us about \$27 a month for living expenses.

OTOSHIGE FUJIMORI.

Mar. 1, in treasury\$194 75
Received, Mar. and Apr. 213 52

Total\$408 27
Missionary's support, 2 months..\$ 50 00
Mission expenses, 2 months 116 81

Total\$168 81
Balance in treasury\$241 46
—Japan Missionary.

VISIBLE RESULTS.

So mightily grew the Word of the Lord and prevailed. Acts 19. 20.

Bro. Yoko of Kanda preached at Koishikawa May 17.

A dozen young men are in the Bible class at Koishikawa chapel.

Bro. Mashino's wife was buried with Christ during the meeting.

Bro. Fujimori reports nine baptisms for March and April and twelve for May.

Bro. Inagaki, who is preparing to preach, talked at Koishikawa chapel on May 10th.

At Koishikawa chapel Bro. McCaleb and I are conducting interesting services each Sunday night that are well attended.

Our three Sunday schools, in Koishikawa, Kanda, and Tsukiji, are flourishing. Attendance is larger than that of the day schools.

The eight days' meeting in Koishikawa chapel resulted in seven baptisms and one restoration and an increased interest and attendance at all services. A revival that revived.

Miss Tomie Yoshie, who lives in our home and attends the Woman's University, spends the noon recess in teaching

a Bible class made up of her school-mates.

The seventh person baptized was a young man studying law. He is the husband of the teacher of the Kanda mission school and has been studying the Bible several years.

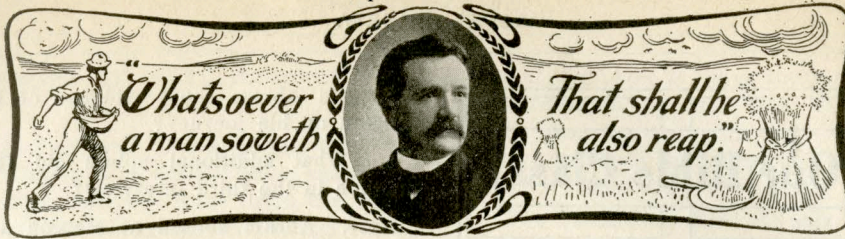
Each Saturday I spend an hour very profitably in the instruction of teachers who teach a hundred children the next day. This hour is also an experience meeting and a time of prayer for strength and success.

Bro. McCaleb picked up two boys who had become stranded in the city and taught them how to paint. They painted his house, mine and another, and did it well. They saved their earnings, bought clothing, and lifted their downcast heads. I baptized both of them during the meeting.

On March 7 and 8 the churches of Shimousa had a big meeting at Takahagi which I attended. Seven of the brethren made speeches. I talked twice. Sunday morning eighty were present and the meeting lasted three and a half hours. In the afternoon one hundred were present and two were baptized. At night sixty were present.

When we took charge of the work in Koishikawa left by Bro. Snodgrass there were on the church record twenty names. Diligent search discovered that all these have moved away or left the church, except two. These two, with the eight added during the meeting, the young lady who lives in our home, my wife and myself—thirteen, constitute the Koishikawa Church of Christ.—Japan Missionary.

The Gospel Review is worth \$1 a year, or rather that is the subscription price—it's worth more. One subscriber said upon the receipt of the second number: "I have received the worth of my money if I should not receive another copy." Others think one department is worth the subscription price. You can do much good by getting us some subscribers.



BY F. L. YOUNG.

Christ is the climax of divine utterance. What God may have in store for us we know not, but his best and highest expression, thus far to the sons of men, has been through Jesus the Christ. He is God's Declaration of Independence to an enslaved world.

An infidel in viewing this matchless Declaration seemed to forget himself and exclaimed: "Whatever may be the surprises of the future Jesus of Nazareth will never be surpassed." Thomas, the scientific apostle, exclaimed: "My Lord and my God."

* * *

"One fundamental thesis," says Renan, "to which I cling more firmly than ever is that not only did Jesus exist, but that he was great and beautiful. A thousandfold more real than insipid earthly beauty, but his charms were unknown really to but a dozen persons. These, however, had such love for him that it became contagious."

Thus he confesses a historical reality for the gospel. That reality is the foundation of Christianity. "Other foundations can no man lay than that is laid which is Christ Jesus."

* * *

"He was wounded for our transgressions." For long centuries men have been trying to heal their wounds, cover their shame and wash away their guilt by certain human devices which they call creeds; but the day has come when these inventions of men are losing their magic power. The scriptures give us a panoramic view of the many-windowed soul of the Christ in whom is found the healing balm, the cleansing stream and the garments of beauty.

"He bore our griefs and carried our sorrows."

The noblest hero is he who most successfully conquers self.

* * *

God calls his children disciples because of their knowledge, believers on account of their faith, saints because of their holiness, brethren because of their love, and Christians on account of their relationship to his Son.

* * *

'Tis a small thing to be wronged, but a fearful thing to do wrong.

* * *

"Search the scriptures," said the Son of God, "for they testify of me." For to bear testimony to Jesus is the spirit of prophecy. Remove the Christ and his testimony from the scriptures and we have the frame with the picture gone.

Search the scriptures as a biography; explore them in your scientific research; refresh your soul in the garden of their poetry; listen to the murmuring fountains of their music, but the life they breathe, the science they teach, the poetry they chant, and the music they sing are the life, and the science, and the poetry and the music of him who is the "brightness of God's glory and the express image of his person."

His hand alone can turn the key that unlocks the mystery of the ages, and unbars the gate that has so long held life and immortality entombed.

On account of a mistake, made by the printer, making it necessary to reprint our June number, we were very late in mailing out. We hope that this may not occur again.

Our Bible Class

LESSON FOR JULY.

Old Testament Lesson: The Call of Abraham.—Gen. 12,13.

1. Who was Abraham's father? Was Abraham reared in idolatry? Where did God speak to him the first time, and how far did he go on the first journey? (Josh. 24; Acts 7; Gen. 15:7.)

2. For what characteristic is Abraham chiefly known? How did he show it in the first instance? Did he know where the land of promise was? where he was going? Heb. 11.

Note: Here we may notice a difference between the obedience to the law and the "obedience of faith" (Rom. 1:5). In both there is a command, a promise, an obedience. But in one it is man working, rendering service, discharging of his own power, his obligation to God, expecting reward in return for what he did; in the other it is man believing, trusting his life into God's hands for guidance, walking by God's word even where he cannot see, working and enduring in the strength and protection of God, and hoping for reward through God's good favor (grace). See Rom. 4:4, 5; 10:4, 5, 8-10; 11:6. Heb. 11. These differences require earnest study. It is possible to turn the terms of the gospel into "righteousness of law" by ignorance.

3. Did God fulfill the promises he gave to Abram (verses 2 and 3)?

4. Note verse 4. Could Abram have gone forth in faith if God had not spoken to him? Why not?

5. When did the Lord speak to Abram the second (recorded) time?

6. Was Abram justifiable on any grounds for the falsehood he told?

7. Was Abram wealthy?

8. Did Abram show evidence of his religion on his journey?

9. What additional points did God mention in the third interview?

Note. Abram settled at Hebron and remained there a long time.

New Testament Lesson: Achanias and Sapphira, and the Second Persecution.—Acts 5.

1. Were the Christians under any obligation to sell their lands, and lay their money at the apostles' feet?

2. What was the nature of Ananias and Sapphira's sin? In what respect did they lie to God and tempt the Spirit of the Lord? (Compare verse 3 with Luke 22:3; Eph. 2:3; Luke 11:24-26.)

3. What effects did this incident have on the church?

4. What was the motive of the persecutors this time?

5. Who delivered them out of prison? See Heb. 1:14. What notable services of angels to God's people can you mention? (Both Old and New Testament.)

6. How was Peter's teaching calculated to bring Jesus' blood upon those men?

7. How does Christ "give repentance" to sinners?

8. Who receives the Holy Spirit?

9. Is Gamaliel's principle (vs. 39, 39) good in all instances?

10. What frame of mind were the apostles in after being beaten?

Note. In verse 29 Peter lays down a principle that is always true and must always be regarded. (Compare Matt. 10:37.) It was the apostles' faith that enabled them to consider the dishonor they suffered for the Name as an honor. Simon of Cyrene no doubt thought it a disgrace to have to carry Christ's cross (Matt. 27:32); but to those who knew him and believed on him it would have been a privilege. So is it now. We know Christ by faith, and by faith we rejoice in our tribulations and persecution we endure for his sake. (Luke 6:22, 23.)

ANSWERS TO LAST MONTH'S LESSON.

Old Testament Lesson: Gen. 6-9.

1. There is no definite Bible answer to this first question: some think the "sons of God" were supernatural beings (compare Job 38:7, and 1 Cor. 11:10). But since God's people were always called his children, and since the lineage of Seth (as contrasted with the lineage of Cain) were God's people, the most reasonable, scriptural answer is that they intermarried with the descendants of Cain. After that alliance the world was literally overwhelmed with the increasing wickedness. (Compare 2 Cor. 6:14-18.)

2. Yes, the people were totally depraved; and when people grow to be thus, God destroys them. God bears with the wicked at all because he is long-suffering, and wants to give them opportunity for repentance. (2 Pet. 3:9, 15.)

3. Noah walked with God; and thus escaped the contamination of the world's wickedness by his association with the Almighty. This refuge is open to all who will come to God in faith. God gave even those people opportunity for repentance by the preaching of Noah. (2 Pet. 2:5.)

4. Noah was saved by grace, by faith, by the obedience of faith, by water. (Gen. 6:8; Heb. 11:7; 1 Pet. 3:20.) Faith includes strict obedience. (Rom. 1:5; 16:26; Acts 6:7.)

5. By comparison of the statements (Gen. 7:1, 4, 5, 7, 10, 13) we may conclude that they began moving into the ark seven days before the flood, and on the seventh day, the first of the flood, Noah entered.

Note: The water saved them by separating them from the sindefiled earth and the congregation of the wicked, by means of the ark. (Compare Gen. 6:13 and 7:17.)

6. The items of the covenant were (1) That the whole earth should no more be destroyed by water. (2) That, while the earth remaineth, seedtime and harvest, cold and heat, summer and winter, day and night should not cease. The covenant was perpetual and uncondition-

al, and the rainbow is token thereof. It was a covenant between God on one part, and man, together with every living creature, mammals, birds, and fishes, on the other. (See Gen. 8:20 to 9:17.)

7. The "image of God" in man did, to some extent at least, survive the sin of Eden, as Gen. 9:6 shows. See Jas 3:9.

Note. First food was vegetable (Gen. 1:29, 30). After the flood God permitted animal food (Gen. 9:3), but expressly forbade the eating of blood (Gen. 9:4); in the Mosaic dispensation a line is drawn between certain kinds of flesh (Lev. 11), and blood again excluded (Deut. 12:23-25). In the New Testament all laws of clean or unclean meats are removed (1 Tim. 4:3, 4), but blood is again forbidden, even to Gentile Christians, Acts 15:28, 29.

New Testament Lesson: Acts 4.

1. First the apostles taught—which was an encroachment on the "D. D." prerogatives of these dignitaries, as they looked at it. Second, the apostles' teaching contradicted the sectarian tenets of the Sadducees.

2. The number of men had grown to be about five thousand.

3. Jesus had become foundation and cornerstone of the spiritual temple, the church. (1 Pet. 2:5; Eph. 2:19-22; 1 Cor. 3:16.) The teachers and leaders of the Jews are the "builders" to whom Jesus refers.

4. There is no salvation in any other name because Jesus is the only mediator, and no one cometh unto the Father but by him; because he is the sacrifice for sin, and without him we must die in our sins and be judged and condemned by the law. Without him we "can do nothing," but in him does all fulness dwell. (1 Tim. 2:5; Jno. 14:9; John 1:16.)

5. 1 Cor. 9:16, 17 and Jer. 20:9; and, for the second question 2 Pet. 1:16 and 1 John 1:1-4—are very plain answers themselves.

6. Herod, Pilate, Gentiles, and Jews were able to accomplish nothing by their combined opposition, but what God's hand and counsel foreordained should come to pass. Thus God overrules the

wickedness of men to his end, and makes the wrath of men to praise him.

7. The prayer of the disciples was answered by their being filled with the Holy Spirit, whereupon they were able to speak the word with boldness. They had been filled with the Holy Spirit before. (Acts 2:4.)

8. It is possible and necessary for Christ's disciples to be one in mind and heart. That can be only when they are united in faith and knit together in love.

Quite a number of preachers out of Texas read the Review. Remember we are just as anxious to have your reports as we are to have the reports of Texas preachers. We have about as many readers outside as we have in Texas. And we won't fall out with you, brethren, if you persist in showing your magazine to the people, and in sending in their subscriptions. But be sure to send the reports by the 15th of each month.

T. W. Philips recently held good meetings at Mt. Pleasant and Gilmer. At Mt. Pleasant he succeeded in settling a trouble that was doing much harm in the church. Bro. Philips passed through our city a few day since on his way to Celest for a meeting.

Bro. Warlick is at present in a protracted meeting at Bedford. From Bedford he goes to Lott, and from Lott to the annual camp meeting at Nonaville, Bell County, Texas. This meeting begins Friday night before the first Sunday in August.

J. W. Chism has moved from Texas to Norman, Okla., but will spend July at Durango and Thornton, Texas, in protracted meetings.

Bro. E. A. Elam of Tennessee has just closed a good meeting at Paris, Texas.

Only what we have wrought into our character during life can we take away with us.

If all of our friends will help us we can easily secure 5000 subscribers by January 1, 1904.

Bro. C. E. Hoyt of Tennessee recently held a good meeting at Ft. Worth, Texas, and also one at Austin, Texas.

We very earnestly urge all of our readers to help us in our effort to do good by helping us to secure 5000 subscribers by January 1, 1904.

Bro. R. L. McMurray is busy holding mission meetings, with others to follow. He is furnished a good tent and you will remember is supported by the Denton, Texas, church. We hope to be able to give you a full report from him next month.

The Pearl and Bryan Sts. church is doing excellent work. The audiences are good at all of the services. At the mid-week services we are now studying a harmony of the Gospels, with from 50 to 80 people present at each lesson. Five baptisms and a number of other additions to the Congregation during the last ten days. Jesse Sewell does the preaching.

Some forty or fifty preachers in Texas read the Gospel Review. Brethren, we will appreciate it very much if you will send us a report of your work on the 15th of each month. This will be very little trouble to you and your report will encourage others. You will encourage each other. Don't forget now. Send us a report by July 15th. And listen! Don't forget to show the people your Review and to tell them about it! Send in your list of subscribers each month by the 25th. But don't fail to send the reports by the 15th of each month.